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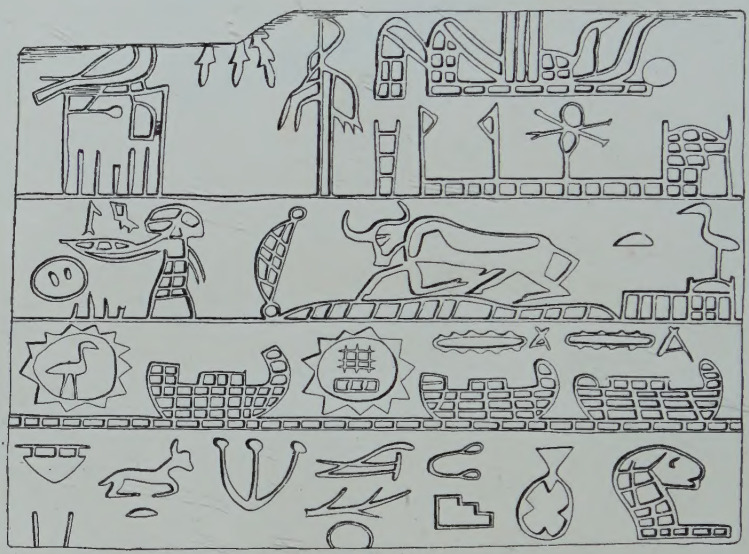

MENES AND HIS TRADITIONAL SUCCESSORS

# THE CENTRE OF ANCIENT CIVILIZATION

## DISCOVERIES IN ANCIENT GEOGRAPHY AND MYTHOLOGIES

BY H. D. DAUNT

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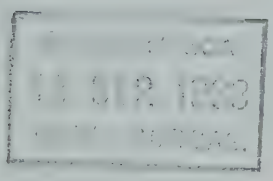
# THE CENTRE OF ANCIENT CIVILIZATION



## CHAPTER I

# PRIMITIVE WRITING AND LANGUAGE

THE evidence which has been gathered by archæologists up to the present time, indicates that the Continent of Asia has the best claim to have been the earliest seat of human progress, but the particular part of that vast continent, from which radiated civilization, the art of writing, and the worship of the great gods, has not yet been identified, therefore it is proposed in these pages to attempt to do so, and to show that the existing evidence, freed from some misconceptions which have obscured its true significance, points fairly conclusively to a likely, but unrecognized quarter.

In order to carry this out, however, it is necessary to discard the bias engendered by the confusion in the traditions handed down from the past, which now dominates the field, and to rely on the historical evidence that can be adduced.

Egypt and the Euphrates Valley have yielded undoubted proofs of an advanced civilization at an early date, and favoured by political circumstances, explorations among the ruined cities of Egypt have brought to light an extraordinary number of monuments and hieroglyphic documents which have escaped the ravages of time owing to the singularly dry climate of that country. Some of these date

back to the first dynastic age, and a continuous succession of them down to the overthrow of the monarchy by the Romans has enabled archæologists to reconstruct partially the history of the land of the Pharaohs.

The evidence thus obtained points to a race of invaders, who made their way into the country from the Red Sea, as the founders of the Kingdom traditionally commencing with Menes, and this race appears to have introduced the great religions of Egypt and the famous picture writing called hieroglyphics.[1]

The investigations carried out during recent years have been sufficiently varied and searching to bring to light traces of the invention and original application of the hieroglyphic writing, if these had occurred in the country itself; for a considerable period would have passed during which the method would have been primitive and tentative, and it could only have advanced gradually to the state in which the earliest extant examples of it have been found.

Contrary to this, the earliest writing discovered is a well-developed method, probably in the hands of professional scribes, which exhibits many conventional usages, such as might be expected in a well-established cult, therefore the hieroglyphics appear to have been introduced from abroad.

The invaders are known from their tombs and other traces to have differed from the natives, to have burned their dead after the Asiatic fashion instead of burying them like the natives, and to have possessed seal cylinders suitable for use on clay

[1] See *The First of Empires*, p. 94, W. S. Boscawen, and *History of Egypt*, Vol. I, p. 14, Flinders Petrie. Methuen & Co.

tablets like the inhabitants of the Euphrates Valley, therefore they would appear to have been of Asiatic origin.[1]

Ancient Egypt was called by its inhabitants Kame or Chemt, and no instance has been discovered among the hieroglyphic documents of an Egyptian using the name of Misri, which is believed so generally to have signified Egypt, to denote his native land, although foreigners did so, and the name finally prevailed in place of the older ones. Kame, however, was an alternative name for the Kingdom of Sumer, one of the two component parts of the great Empire, that played so prominent a part in the ancient world, called Sumer and Accad, or in the Accadian language Kiengi Ura; thus the Egyptians must have adopted a name belonging to Sumer for their country, and this fact points to foreign influence.

The symbolic head-dress of the Pharaohs, the Uræus crown, was fashioned with an imitation cobra in the act of striking at the front, and this emblem was closely associated with religion, but the cobra has been a sacred emblem in India from antiquity, and serpent worship is a very widely-spread cult, and did not necessarily have its origin in Egypt, nor are cobras to be found there, while the name of Uræus given to the emblem would appear to connect it with the Kingdom of Ura or Accad. Moreover, the numerous crowns and tiaras of Egypt were almost identical with those used in various parts of Asia, for instance the three-coned crown on the statue of Cyrus the Great at his tomb

[1] See *History of Egypt*, Vol. I, pp. 11–18, Flinders Petrie.

at Murghab in Persia is very similar to one of the great Egyptian crowns.[1]

Again documents have been discovered which prove that the Divine land, presumably the land from whence Egyptian religion emanated, was not within the borders of the country itself, but was a distant island called Punt or Ta Neter.[2] Further, it is worthy of note that the architecture and artistic work of the early dynastic age were not inferior, and in many cases were even superior to the work of later times, after Egypt had asserted its independence.

From these few suggestive indications it is permissible to believe that the religion, method of writing, and civilization of Egypt came from abroad, and that they were introduced by the same race that founded the Kingdom of Sumer and Accad.

The political situation has been less favourable to explorations in the Euphrates Valley, although enough have been carried out there at various times to establish the fact that this country also enjoyed a high degree of civilization at an early date, and that the art of writing was known there when most of the cities near the Persian Gulf were founded.

This southern part of the Valley seems to have been the earliest centre of an advancing tide of civilization flowing from the coast up the valley towards the north-west,[3] and here are to be found ruins of cities bearing the names of famous capitals

[1] See Ragozin's *Media*, p. 300.

[2] See *History of Egypt*, Vol. IV, p. 5, Wallis Budge.

[3] See *Religion of Ancient Egypt and Babylonia*, p. 299, by A. H. Sayce.

of the ancient world, such as Ur, Tello, Babylon, etc.

The builders of these cities did not dig foundations in the ground, but erected platforms of rough bricks, and then built their temples and houses on top. When the superstructure was destroyed by fire, war, or otherwise, the ruins were battened down to make a slightly higher platform for new buildings, and a new town arose on the old site. It has thus been possible to cut down through the various strata marking different periods to the the virgin soil, and to recover from the debris old inscribed bricks, and evidence of a reliable character on account of its contemporary date.

Aided then by the ancient custom of stamping bricks with the name of the king or builder, archæologists have been able to reconstruct something of the history of the city, and to gain some knowledge of the kings ruling the land.[1]

By these means it has been ascertained that rulers styled patesis governed these cities, and were subject to Kings who in the first age apparently resided at a great capital called Ur, and later on were described as Kings of Sumer and Accad, and of Babylon.

The title of " patesi " appears to have been nearly equivalent to viceroy, and may be compared with the ancient Hindu term of similar import, Vis-pati.

Although all of these ruined cities have not yet been examined thoroughly, those that have been explored down to their foundations are not likely to differ materially from the rest, and the evidence already obtained may be accepted for the whole

[1] See Layard's *Nineveh* and Hilprecht's *Explorations in Bible Lands.*

group. Therefore, as there are hardly any traces of the necessary development of the cuneiform writing from its primitive pictorial origin, and as nearly all the oldest tablets are written in a conventional linear script, it may be concluded that this method of writing originated in some other land.

This is a very important point for the purpose in view, because the art of writing enables knowledge to be easily preserved and communicated, and is almost a necessity for the proper management of a great Empire, or for extended trading operations, and its invention was a great step forward in the progress of the human race.

The early method was changed from linear to wedge-shaped symbols, from which it has received the name of cuneiform, and from ideographic to syllabic values, and the improved script continued to be used until the conquest of the country by the Persians, soon after which a change was effected in the system. No trace of the use by a native population of what are called the Semitic group of languages except in a literary form, has been discovered outside Western Asia, an isolated area including the Euphrates Valley, Assyria, Syria, Palestine, and Arabia, so it would appear that this area was the original home of the Semitic tongue.

Nevertheless the early settlers near the Persian Gulf, the Patesis and their followers in the ancient cities, employed another language now called for convenience Sumerian or Accadian, on account of its use by the early Kings of Sumer and Accad. This was a simple, primitive language, almost without syntax, and possibly its proper name may have been

"Su," for the Assyrians gave this name to a foreign language well known to them.

The Accadian writing had therefore to be applied to Semitic by the people of the Valley, and the language of the older tablets gradually became a dead language there, like Sanscrit or Latin in other lands, so the native tongue prevailed, a result that generally occurs when the natives are in a majority, as in the case of the language of the Franks in France, and that of the Goths in Spain. Therefore, as the builders of these ruined cities near the coast spoke a language, which died out, radically different from that of Western Asia, and introduced a method of writing unknown there before, it is evident that they must have been intruders from another land.

Their early settlements were near the sea in the south, their road there from any distant land in the east must have been through a difficult and somewhat barren country; their traces show that they gradually moved up the Valley, and not down from the north, and their western side was shut in by a vast desert of sand, so they would appear to have come by sea. Over a region more to the northwest embracing Northern Mesopotamia, Palestine, Syria, and Eastern Asia Minor, there have been found numerous inscriptions in a picture writing, generally called Hittite.[1] This script shows considerable affinity with the Egyptian hieroglyphics, and the Babylonian symbols, but the inscriptions are not necessarily of very ancient date[2] and seem to have been the work of the Saka tribes, who overthrew the Assyrian hegemony. As they have not

[1] See *The Hittites and their Language*, by Col. Conder.

[2] See *Explorations in Bible Lands*, p. 762, by H. V. Hilbrecht.

yet been deciphered satisfactorily their internal evidence must be awaited before definite conclusions can be formed about their origin.

A few sporadic examples of this method of writing have been found in the Valley dating from the early colonization, but no traces of a continuous use of this method have been discovered; so that it must have been replaced very early by the cuneiform, but some of the colonizing tribes such as the Sakas and Egyptians must have retained the primitive pictorial method.

There is an inclination in some quarters to attribute the civilization of Mesopotamia to immigrants from Arabia, but in that case the invaders of the Valley surely would have brought with them a Semitic language, and as they did not do so, Yemen must be relegated to the rank of those countries which benefited by the work of a foreign race.

On the eastern side of the Asiatic continent, China boasts of a very ancient civilization, and of an early knowledge of the art of writing. This writing does not differ so very much from the primitive Accadian, and is based on the same principle, namely conventional pictures reduced to linear symbols, but whereas the cuneiform was improved into a syllabary, and the linear symbols were changed into wedge-shaped ones, the Chinese characters retain their ideographic values, thus requiring so burdensome a number of different ones, that not even the literati are able to remember them all.

The Chinese possess over ten thousand characters, while the Babylonians were satisfied with some five or six hundred.

The Chinese is a clumsy script, difficult to acquire,

and lacking in precision, but has the advantage of being applicable to several languages at the same time, so that a man of the north of China can read a letter or book of a man of the south, though he cannot speak his language.

Another point of difference that hides the probable descent of both scripts from a common origin is that the cuneiform is drawn out in line, whereas the Chinese characters are bunched up together, making a sort of shorthand ; so the Celestials say in depreciation of what they call the " arrow writing," that " it sprawls over a document like birds' claws over the ground."

This notice of the cuneiform shows that the ancient Chinese were aware of its existence at some period when it was still in use, and since communication with Assyria by the northern road through High Asia is rather problematical, the fact points to the use of cuneiform in countries nearer China.

If China derived its method of writing from the same source as Assyria, difference in development would account for much divergence, and few of the symbols have been identified as occurring in both systems, but the original picture of a Chinese character is not often known, and future investigation may add to the number of symbols common to both scripts ; besides absolute identity is not always to be found even in letters of alphabets derived from the Phœnician parent.

This early arrested growth in the Chinese method of writing may perhaps be attributed to a lack of an initiative instinct in the Eastern race, for their languages remain in primitive monosyllabic

forms, that match and seem to suit their written characters.

Chinese traditions are full of the sufferings endured by the ancient people at the hands of the hardy and warlike tribes on their north-western frontiers. Constant invasions appear to have occurred, and the invaders seem to have forced their way into the country like a wedge, and to have driven the original race to take refuge in Corea in the north, and in the provinces near Canton and the sea in the south.[1]

The superior abilities of the Southerners and therefore probably the greater antiquity of their civilization is however shown by the fact, that the selected candidates in the examinations for government employment have to be restricted to equal proportions from the different provinces, for otherwise it is acknowledged, that the Southerners would sweep the board.

If then the ancient Chinese had continually to yield and retire before attacks from the west and north-west, it is not likely that so long and dangerous a route, beset by savage tribes, would have been the means of diffusing civilization, and any interchange of the results of progress must have been by some other road than that of Northern Asia.

Through Yunnan, Bamo, and the Irawady Valley in the south-west runs an ancient trade route, which could have supplied a connection with the Middle East, or a sea voyage through the Straits of Malacca could have afforded access to any centre there, which enjoyed an early civilization; therefore, some trading race, conveniently situated in that

[1] See *China*, by H. E. Parker.

quarter, may have been the connecting link between China and the centre of ancient civilization. In fact such a race may have done for the Far East what the Phœnicians did for Europe.

An extension of trade has always carried with it an advance in civilization, and generally an advance in the arts, so that trade is a most powerful factor in human progress, as a glance over the trade routes of the world, both old and new, will show.

The Chinese are keen traders, famous in the East from ancient days for their capacity and honesty, and the Southern Chinese have long been great sea traders. Along the coast are to be found a race devoted exclusively to a seafaring life, called Penties or Puntis ; now Punt is the name that was given by Egyptians to the island of Ta Neter, the Divine land. It was so far away from Egypt, that a historical voyage to that island and back, recorded on an Egyptian monument, lasted over two years.[1] Therefore these Penties of China may be descendants of some of the people of the ancient Punt, who settled in China in pursuit of their calling, and Punt may have been some island lying between Egypt and China, the seat of an early civilization, that spread both east and west.

The common origin of the Chinese characters and the cuneiform has now been shown to have been possible, and the probable link of connection has been indicated ; if these are correct, then China must have been the debtor of some other land for its early progress, nor are other facts wanting to confirm this conclusion.

For instance the Chinese are often called " the

[1] See *History of Egypt*, Vol. IV, p. 7, Wallis Budge.

black-headed race" in their old histories, yet this was the usual description of the people of Sumer and Accad, and several of the titles of the Chinese Emperor will be proved to have belonged of old to other lands.

The lofty title of Ti was long borne with pride by the Shang Ti of China, but it will be claimed for a more ancient and more sacred dynasty; that of Tienzi can only have been shared with many an Eastern prince, while the original home of the Dragon throne will be traced to a distant seat; thus China seems to have derived its civilization and institutions from some country outside its own borders.

The quest of the centre of early civilization can so far be summed up as follows: because the monuments of the early civilizers show that they were not negroes, Africa may be ruled out; because the civilization, religion, and first kings of the country were of foreign origin, Egypt may be ruled out; because the language of early civilization was not Semitic, Arabia may be ruled out; because primitive cuneiform and the early patesis of the Euphrates Valley were of foreign origin, the great Valley may be ruled out; and because the Celestials seem to have derived their institutions, and possibly their written characters from an exotic source, even China may be ruled out.

## CHAPTER II

# EARLY CIVILIZATION IN INDIA AND THE FAR EAST

THE religion and civilization introduced into widely separated countries had so much in common, that the civilizers seem to have been branches of one great race, which made an early advance from some cause, or perhaps of a league of tribes, who combined in paying allegiance to a common centre, and common institutions.

The evidence obtained from Egypt, Arabia, the Euphrates Valley, and China, rather points to the Sea as their means of communication to a great extent, and as the reason for the wide diffusion of a common civilization. Thus they would appear to have been a seafaring race, and a coast-line, tortuous it is true, but suitable by its continuity for the early method of navigation, connects all these countries.

An analogy may be drawn from the diffusion of civilization over Europe, where it is patent that the Sea gave the readiest access to pioneers from Asia. For it is along the shores of the Mediterranean and Black Seas that the earliest traces of civilization can be found in Europe, and it penetrated but little from the coasts, making very slight headway in the interior of the Western continent.

It may thus be surmised that the sea was the road frequently used by the early civilizers of Asia, who as a seafaring race would have enjoyed some advantage in the educational benefits conferred by travelling to foreign lands.

Unless piracy is rampant, the sea offers means of transit over long distances, cheaper, easier, and freer from hostile interference than the land, and for these reasons rather unites than separates maritime countries; therefore the isthmuses of Suez and Panama may be looked upon as among the greatest obstacles to human progress, and the sea, that best mother of men, as one of its most potent helpers.

At first perhaps traders, like the European pioneers in the East of the sixteenth century, may have gained a footing, and been satisfied with commercial facilities; afterwards these may have been followed by strong bodies bent on the conquest and occupation of the country. In this way the East would have played the part in ancient days, that has since been undertaken by the West.

Having now gathered some clues to show that the pioneers of progress belonged probably to a seafaring race inhabiting a country adjacent to the Indian Ocean, it will be necessary to look across the Himalayas, in order to discover their common centre, and identify it by such evidence as is available.

The current view about the civilization of ancient India is that little advance had been made there prior to the twelfth century B.C., and that the art of writing was unknown there at an early date; in fact that the ancient Hindus were little more than cattle raisers and cattle reavers.



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This view is based on inferences drawn from the Vedas, the scriptures of the Brahmans, yet little is known about the origin or approximate date of these sacred memorials ; and it is rather a sweeping deduction to draw from such slender premises, and quite ignores the many other facts, which point to a high degree of civilization in India in early ages.

The language in which the Vedas are preserved is called Sanscrit, and is believed to have been a dead language some centuries before our era, while the knowledge of it was confined probably to the priestly caste in the third century B.C. It is a very polished language, capable of being used for abstruse discussions of a theological and scientific nature, so that it could hardly have been developed except after a long period of literary activity.

Between 600 and 400 B.C. there flourished in India a pundit called Panini, who wrote an elaborate and scientific treatise on grammar ; and in the time of Asoka, the reformer of Budhism during the third century B.C., the Hindus were in possession of an alphabet, the origin of which has not yet been determined satisfactorily, based on scientific principles, and superior in beauty and precision to the haphazard though convenient one now in use in Europe.

All over South-Eastern Asia are to be found ancient alphabets of varied kinds, even among naked cannibal tribes, and Dr. Isaac Taylor, a great authority on the subject, notes the curious similarities between the decayed Spanish alphabets of the first centuries of our era, in which the great Phœnician alphabet died, and those used by the Bugies of the Malay Archipelago.[1]

[1] *The Alphabet*, Vol. II, p. 361, Dr. Isaac Taylor.

As like causes produce like results, there may have been some latent connection between Spain and the Archipelago.

Again the numerals which Europeans call Arabic, and Arabs call Indian, have been identified as of ancient use among the Hindus.[1]

These facts indicate the great antiquity of the knowledge of writing in India and neighbouring countries, nor is it credible that China and Mesopotamia should have possessed the knowledge, and that India, Burmah, Indo-China, and Malayia, lying on the sea route between them, should not have shared in the same advantage.

These countries are crowded with the moribund relics of ancient dynasties and religious systems, stamped with the traces of extreme antiquity, the origins of which are lost in the mists of the past. Many of these dynasties possess written pedigrees that claim to go back as far as the time of the first Pharaohs of Egypt, and though some doubt may be cast on the absolute lineal descent of the present holders of the sceptre, the fact is some proof of the antiquity of the kingdoms.

The survivals of ancient days are more numerous and striking as the investigation advances towards the East, where the tide of later foreign conquest has not so often swept, and among the islands of the Archipelago, the forests and plains of Burmah and Siam, and the little-known Shan states, are to be found many strange customs, beliefs, and institutions dating from the dawn of civilization.

These are distinguished from recent efforts of man to advance along the upward path, by their

[1] See Rawlinson's *Herodotus*, Vol. II, p. 60.

being clearly the decadent remains of long established systems.

King Porus,[1] who opposed the advance of the Macedonians under Alexander the Great, ruled a civilized state, and Asoka won supremacy over a civilized empire, so that when India first appears on what may be termed the horizon of history, it was in possession of a polished language, already reserved for sacred purposes, a scientific alphabet, and highly developed institutions.

These are facts, which point to a long previous period, wherein the inhabitants had enjoyed the advantages of civilization, and a knowledge of the art of writing; moreover the Greeks attributed to Indian inspiration some of their most profound philosophical ideas. It may therefore be contended, that the belief that India and the Farther East did not share in the early progress of Egypt, Mesopotamia and China is not even supported by the evidence afforded by general considerations.

More specific evidence about India and the Far East can be obtained from many of the Egyptian and Assyrian documents, wherein the state of that part of Asia is presented in a light very different from the current view.

These documents will be proved to refer to the wars and intercourse of the Western countries with trans-Himalayan states, and being contemporary records, they are less liable to error than histories compiled at subsequent dates, especially in matters relating to geography.

In Egypt many scattered documents have been recovered describing intercourse with foreign states,

[1] Porus is doubtless the ancient title Pul or Pal.

and giving lists of tributary cities, while at Tel al Armarna, the ruined palace of the heretic king Amenophis IV, a quantity of letters from abroad, written in cuneiform on clay tablets, has been found, and these have been translated and published to the world.[1]

The Tel Armarna letters were sent to the Pharaoh by many important states, such as Babylon, Assyria, Mitanni, and by the Hittites and various vassals in the East. They are in the nature of foreign office archives, and are of surpassing interest, not only for the light they shed on the ancient world, but also because they prove the wide diffusion of the cuneiform writing in the Far East; whereas it has long been believed that this method was confined to the countries of Western Asia. Besides if the cuneiform was employed in early days in India, Burmah, and Indo-China, the derivation of the Chinese characters from its primitive method becomes something more than a possibility.

From these sources we learn that the Pharaohs intermarried with the ruling houses of Babylon, Mitanni, and other kingdoms, sent embassies to many foreign states, and despatched argosies to Punt and various distant countries.

Egyptian chronology is still a matter of some uncertainty, so that the centuries about 1500 B.C. are sufficiently close to name for the conquering age of Egypt, when the Pharaohs held a wide dominion in the East, governed by the native princes who paid tribute and homage, and were under the supervision of Egyptian commissioners.

[1] See *Tel al Armarna Letters*, by Hugo Winkcler, and *History of Egypt*, Vol. IV, Wallis Budge.

In this way the Egyptians came in contact with many historical nations, besides Babylonians, such as Mitannians, Cushites, Hittites, Libyans, Israelites, Jews, and the curious Anti people, whose name suggests a possible site for the centre of antiquity, a clue strengthened by the fact that their existing name is a term in the East for ancient and old.

After the tide of Egyptian conquest rolled away from these nations, it was followed by a worse evil in the advance of the Assyrians, whose wars of conquest were waged with the pitiless ferocity of the Mahrattas of India.

The Assyrians gradually absorbed the weaker states, and then great Babylon itself, till at length they ruled supreme, without a rival in the world, on the throne of the Merodach Baladans.

From a letter of Burna Burias,[1] King of Babylon, to the Pharaoh (Tel Armarna) about the year 1400 B.C. we learn that in his time, the King of Assyria was his vassal, though evidently a troublesome one, for the King of Babylon begs his brother of Egypt to have nothing to do with Assur, which shows that the allegiance was very similar to that of a great Elector to an Emperor of Germany, or of a Duke of Normandy to a King of France.

Callisthenes gives 2243 B.C. as the year of the foundation of Babylon, and a date approximate to this meets with general acceptance, but with regard to the dates of the early rulers of Egypt, and the Euphrates Valley, authorities differ not only by centuries but even by thousands of years, so that more evidence is required before the question can be settled.

[1] Burna is the Hindu term *Burra* equivalent to *maha* and Burias is apparently the name Elias or Uras.

The Assyrians established a kingdom at some unknown date over at any rate the northern part of the Euphrates Valley, and they ruled from often changed capitals in close proximity to the modern Mosul on the Tigris. They soon developed into a great military monarchy, devoted to conquest and warlike expeditions, and inscriptions recording their successful campaigns were placed in various parts of their territory.

Some of these[1] have been recovered, deciphered, and published, and together with the Tel Armarna tablets found in Egypt, are among the most valuable historical documents in the world, but their true significance has long been minimized by mistaken views about the geographical position of the countries where the operations took place.

The Egyptian and Assyrian accounts refer unquestionably in many cases to the same countries, for apart from the doubtful evidence of similarity of names of places, the grouping of the states, the physical features and fauna of the countries mentioned, and in some cases even the dynastic name of the foreign King attest the fact.

By these means some knowledge of the history of the ancient East at many different epochs can be gained, while the double source of the information helps to elucidate the investigation, and confirm its results.

The campaigns described in the Assyrian records are usually supposed to have ranged over Western Asia only, on account of the similarity of some of the names to those of countries and cities which existed in the West in later historical times, such

[1] See *Records of the Past*, Samuel Baxter & Co.

as Armenia, Syria, Damascus, Carchemish, Gebal, Tyre, Sidon, etc., and the traditional seats of some ancient races such as Chaldeans, Hittites, Kuru, Pulista, etc., but a careful examination of the evidence afforded by the records supplies ample proof that the campaigns really took place across the Himalayas in India and beyond.

Any attempt to follow the movements of the Assyrian armies in an assumed western course, paying due regard to the physical features mentioned, leads to hopeless confusion, and accounts for the present failure to identify many of the places concerned.

The very frequent mention of seas, either crossed in the prosecution of more distant campaigns, or approached for the purpose of purifying weapons of war in salt water, necessitates a maritime region, where seas were to be found, and it is difficult to believe that a great military monarchy like Assyria would have spent five centuries in campaigning on the eastern shores of the Mediterranean against such petty states as could have been established there.

The two principal seas mentioned, the Sea of the Rising Sun, and the Sea of the Setting Sun, were sufficiently close to one another to admit of both being visited by Assurnatsirpal during part of the course of one campaign, so these names could not have belonged to the Persian Gulf and Mediterranean respectively, for they are far from one another; moreover the Persian Gulf is neither a Western nor an Eastern Sea as regards Assyria, but a Southern one.

The similarity of the names of places conquered by the Assyrians with those that now exist, or have existed, in Western Asia can be explained easily by

calling to mind that the same custom of transferring time-honoured names to new homes has been followed by later conquerors and colonists such as Arabs, Spaniards, Dutch and English; moreover Western Asia has no monopoly of them; for Mongolia, China, Japan, and the Pacific bear witness to the fact.

Japan is literally covered with Accadian names, and even farther away, the Continents of Africa and America testify in their nomenclature to the far-reaching influence of the ancient empire of Sumer and Accad.

There was a country called Zamoa ravaged by Assurnatsirpal and there is an island of Samoa in the Pacific, where indeed many of the islands bear Accadian names. The Kuru are frequently mentioned in old Sanscrit records, and their capital Kurushetra was the scene of a famous episode in Indian epic poetry, while the name of Kuru has probably been carried to Corea and Eastern Syria, where there are other appropriately named rivers and cities.

The people called Khattai by the Assyrians, Cheta by the Egyptians, and Hittites by the West, have been placed by many archæologists in Syria, for reasons which are both obvious and authoritative; but if these reasons happen to be wrong, and the Egyptian and Assyrian records do not refer to that country, when describing Hittite campaigns, what other evidence of their existence in Syria in early days can be produced, either monumental or documentary, of a genuine historical character?

On the other hand, the true home of the Hittites can be identified clearly in the Far East, for the

adequate reasons that they still live there, under their ancient name, that some of their cities still retain the ancient names, and that some of their princes even still bear the ancient titles; in truth their name, in the form Cathay, looms large over Eastern Asia, and it can be connected with the ancient Hittites by evidence contributed by widely separated countries.

Carchemish of the Khattai has been identified with a city of the same name in Western Asia, but the city mentioned in the Assyrian records was on the Sangura river, and is described inferentially as far to the east of Nineveh, whereas the Syrian Carchemish, if it ever existed, has been placed at the junction of the rivers Kabur and Euphrates to the west of Nineveh; there was certainly a river Sangura in Syria, but there is a river of the same name in Manchuria, showing that the name was carried to the East as well as to the West.

The same is true of innumerable other names, which occur in ancient documents: the river Tsibur has a namesake in the Tiber of Rome, the city of Beth Adon is represented in the West by the chief city of Greece, and the capital of Caledonia and other cities of Europe seem to have had prototypes in the ancient East.

Thebes of Egypt and Argos of Greece were not the first of their name, nor was the distressful island in the Atlantic, the original Erin, and that much-prized timber cedar was known to the Assyrians as Erin wood.

Even on the west coast of Africa, which a few centuries ago was utterly unknown " to the learned and the wise," are to be found an extraordinary

number of names and institutions, that must have originated in Sumer and Accad.[1]

Therefore, the evidence based on similarity of names is not sufficient by itself, for the identification of ancient places and races, and reliance on it has only led to confusion and error.

[1] See *Timbuctoo the Mysterious*, by Felix Dubois. The Accadian names now existing in Nigeria are singularly striking.

## CHAPTER III

# EVIDENCE FOR REVISING CURRENT VIEW OF THE FAR EAST IN ANCIENT TIMES

IN ascertaining the real position of the countries conquered by the Assyrians, great importance may be attached to the articles of tribute received from them, and convincing evidence can be gained thereby that these countries were really situated across the Himalayas; for much of this tribute was of a distinctly Far Eastern or even tropical character; birds of Paradise, elephants, rhinoceroses, and apes with their young could not have been obtained in Western Asia, and it is the universal custom of conquerors and suzerains to exact as tribute from vassal states what is produced in them.

The logs of timber so often mentioned in the inscriptions, and so eagerly sought for by the Assyrians, indicate the rich forests, which are to be found in Burmah, Siam and Malayia, rather than the poor ones of Syria and Armenia.

The Syrian Lebanon is clothed with fir and oak, and there are few cedars there to attest its traditional fame, nor does there appear to be any historical evidence of a trade in the cedars of that mountain during later centuries.

The names of the various kinds of timber cut down by the Assyrians in the course of their foreign expeditions are numerous, so there must have been a large selection, and they were not all obtained in a fir-bearing region, for the land of the "Fir Trees" is mentioned as at a distance from some of the more valuable forests near the Sea of the Setting Sun.

Only some of these names have been identified as yet, but if a single one signified teak, this fact alone would dispose of the whole scheme of current geographical identification, because teak is not found west of the Himalayas.

Now Saka is the Sanscrit and Saj the Arabic term for teak, and it happens that a cuneiform name, which is transcribed Sai by some authorities and Sha by others, does occur frequently in the records for some kind of tree, so that the similarity of name would seem to identify it with teak.

This wood was obtained among other places from the land of Ni, which will be identified with teak country, and as teak has been discovered in the ruins of Assyrian palaces, it may be contended justly that this was one of the foreign timbers cut down during the course of a campaign and transported home.

There are even to be found in Assyria pictures of ships crossing the sea laden with enormous logs of timber.

The salsal wood may have been the well-known hard sal wood of India, and the rest will probably be identified in the future. One of them is even believed to signify eagle wood, a very valuable production of Siam, which is found nowhere in Western Asia.

Precious stones find their way far afield, and the same may be said of ivory, ebony, and sandalwood, articles of value in small bulk, although rubies and sapphires are more likely to have been the tribute of princes of Burmah and Siam, and the other articles of those countries, which produced them, but the blocks of tin, rendered annually in tribute by some of the vassal states, afford very strong evidence that the Assyrians carried their arms into those countries, which are still the greatest, and at the period in question must have been almost the sole producers of this rarely found metal.

The British Isles may be left out of account in dealing with early ages, while Spain and the Caucasus, even if they then provided any tin, were far away in the hands of savage tribes, and their supply could only have been insignificant compared with the immense resources of the great Eastern tin belt.

At the present day, Malay rajahs are accustomed to store their treasuries with ingots of tin, in the same way that Indian rajahs store theirs with gold and silver, and the practice seems to have come down from days of old, for there was always a plentiful supply to pay in tribute to the Assyrians, which could hardly have been the case unless tin had been a staple of the countries conquered.

It is true that the Assyrian term *anaku* treated as signifying *tin* is translated *lead* by many authorities, but the quantity rendered in tribute was always smaller than that of copper, and this fact indicates the more valuable metal, and almost certainly one more valuable than lead; while to put the cart before the horse, the subsequent iden-

tification of these countries, where anaku was tendered, with a great tin-producing region may be trusted to decide the question of the translation of the term in favour of tin.

In ancient days tin was required for making bronze, the best metal in general use for weapons of war before iron was introduced, for though antimony, a better hardener, was extensively used, it was not universally employed for this purpose. Good bronze required from 14 per cent. to 15 per cent. of tin, and this proportion is generally to be found in ancient Eastern bronze, but the proportion progressively decreases in articles that were made in countries farther to the west, thus indicating that the source of the ancient supply of tin was in the East.

In order to account for the many trans-Himalayan articles in the tribute of the assumed West, it has been suggested that these were imported, that is to say that the vassal states in Armenia, Syria, and Palestine imported products of the Far East to render in tribute to the great King of Assyria, whose territories were between them and the Far East.

Although this explanation might account for the spoil of a single campaign, it will scarcely serve to meet the case of tributes, which were often annual imports, lasting intermittently for centuries.

Then there is the question of elephants, which were occasionally brought back from the wars as trophies, and were frequently hunted during the course of a campaign, thus showing that they were to be found in the conquered countries.

There is, however, no trace of their existence on the western side of the Himalayas, nor is there much

suitable food for them there, because they require a well-wooded country. No figures of them were used to decorate the palaces or temples of Assyria, although these are freely employed for this purpose in countries where elephants exist in a wild state, such as India, Burmah and Siam.

No elephant hunts occur among the numerous hunting scenes on Assyrian monuments, although the inscriptions often record such hunts as occurring during foreign expeditions ; only as spoil or tribute are representations of them to be found, yet they are such striking animals, that some figures would surely have been used, and some trace of them would thus have been discovered, had elephants existed in Western Asia at the time.

The Pharaohs also hunted elephants in the region afterwards conquered by the Assyrians, and there is a well-known account of an episode in the country of Ni, where the Pharaoh nearly lost his life from the attack of an enraged animal, but was pluckily rescued by his general.[1]

Ni or Nii is a country mentioned in the Tel Armarna tablets, and frequently in Egyptian and Assyrian records, therefore it must be identified with elephant country within the area conquered by the Assyrians.

The bag obtained by Tiglath Pileser in Nairi and Lulubi, lands connected with Ni, included elephants, tigers or lions, ibex, and wild asses ; moreover besides quantities of ivory, tusks and even hides of elephants were given in tribute.

Many carcases of a species of elephant have been found embedded in the frozen tundras of Siberia,

[1] See *History of Egypt*, Vol. IV, p. 48, Wallis Budge.

and as the flesh often still adheres to the bones, and even tempts the appetite of wolves, it is possible that only centuries have passed since these animals roamed over that country.

At some date, then, elephants must have roamed over Northern Asia, but Siberia is not Assyria or Armenia ; the period when they existed is a matter of doubt, and the species is of the type called mammoth with hairy or woolly bodies and with very curly tusks, whereas the figures of those on Assyrian pillars of victory represent clearly a species similar to the one still existing, almost hairless and with only slightly curved tusks.

The inferences to be drawn from the foregoing facts indicate that there were no elephants in Western Asia during Assyrian times, and as this is a crucial point in the identification of the ancient world, it follows that unless this fact can be controverted, the Assyrians must have carried their arms across the Himalayas into countries where elephants could have been found.

Apes with their young are often mentioned in the records as part of the spoil or tribute, and several different species of both apes and monkeys are portrayed on some of the steles,[1] showing that the conquered countries contained another kind of animal, which is not to be found now in Western Asia outside Arabia.

Anthropoid apes at the present day are to be found in tropical countries only, and no part of the Western Asia in question lies within the tropics.

There is the same utter lack of any evidence of

[1] See Shalmaneser's black obelisk in the British Museum, No. 92.

the existence of apes and monkeys in the West during Assyrian times noted in the case of elephants, and representations of them do not occur among the many animals used for decorative purposes on palace, gate, or temple.

If a suspicion that elephants may have died out in Western Asia since the time of the Assyrians still lingers in the reader's mind, could it extend to the case of apes and monkeys of many different species, both great and small? a class of animal that keeps to woods and forests, where its extermination is difficult, and whose neighbourhood is at most troublesome, and rarely dangerous to human beings.

Monkeys are often tamed, and kept as pets, and ancient monuments show that they were just as popular in previous ages.

In China a certain kind is employed to collect fruit and nuts from high trees, so that some species or other of this widely ramified genus would surely have escaped destruction either from human indifference or affection, and survived to the present day, if they had existed in Western Asia in Assyrian times. However, none are to be found there now, and therefore apes and monkeys must join forces with elephants to prove the trans-Himalayan direction of the Assyrian campaigns.

The examination of the spoil and tribute rendered to the Assyrians having now disclosed insuperable objections to the identification of the countries conquered with those of Western Asia, it must be admitted that we are forced to look across the Himalayas instead, for there are to be found countries teeming with elephants, rhinoceroses and apes,

and rich in metals and rare timber, whereas Western Asia is singularly poor in both of the latter ; therefore it would appear that the names of the rivers crossed during the course of the recorded campaigns could only have referred to those of India and the Far East.

The Idigna and Burrat are the ones most frequently mentioned, and although these names were applied also to the Tigris and Euphrates respectively, a fact which partly accounts for the current though mistaken identifications, it is evident that the original or parent rivers must be sought for in the East. Their true identification will then afford a safe basis to work from, for though names may vary or wander far away from their original homes, great rivers remain in them.

The six most important of those crossed by the Assyrians seem to have been :

The Ukni of Elam.

The Surapi in a neighbouring region.

The Idigna, Idiklat or Tsibur of Nairi.

The Purat, Burrat or Burani of Lak and Kummuki.

The Saluara or Arantu of Kani Rabbat's land, and

The Sangura or river of Musri of the Hittites.

These will be identified by the productions of the regions watered by them, for tin, copper and rare timber are only mentioned in the records as the tribute of the more eastern parts, by their juxtaposition to or connection with certain countries ; by their environment such as mountain, plain, desert, or sea, and the inscriptions sometimes supply such clues ; by ancient cities built on their banks which can still be recognized in the Far East ; by

some of the races mentioned by the Assyrians, who still dwell in or near their ancient homes such as Jats, Lepchas, Hittites, Patinians, Gangums and Moabites, and by modern princes of some of these races who still retain the dynastic titles applied to their predecessors by the Assyrians.

The island of Ceylon will also be identified clearly with the Yatnan of the Assyrians.

The records often mention the Sea of the Setting Sun, when the Assyrians were quartered near the mouth of the Burrat river, so that it is practically certain that this river flowed into it, but there were two seas of the Setting Sun, the Upper Sea, Aabba Lattata, and the Lower Sea, Aabba Sinimti.

This Sea of the Setting Sun has been supposed to signify the Mediterranean, which could have been called a Western sea by the Assyrians, but the name goes back to pre-Assyrian days, and was given to it by an older race, so that the name belongs to a previous era.

In order to identify the Mediterranean with the Assyrian Sea of the Setting Sun, and account for two seas of this name, some authorities have divided the former into two halves, an Upper and a Lower Sea, or Lake Van has been pressed into the service.

No valid reason, however, has been put forward, or is indeed apparent for thus halving the narrow end of the Mediterranean ; on the other hand, a glance across the Himalayas affords a simple explanation of the double use of the term, for the Indian Ocean is divided into the Arabian and Bengal seas, where it washes the two sides of India, and demands two separate designations.

If this is a correct solution of the difficulty, it

follows necessarily, that the Great Sea of the Rising Sun must have signified the China Sea, the Pacific Ocean.

The due location of these three seas will then facilitate the task of following in the footsteps of the Assyrians in their campaigns, and the knowledge that the Burrat, usually supposed to signify the Euphrates, was instead a river flowing into the Upper Sea of the Setting Sun, that is the Sea of Bengal, must dominate the investigation.

The subsequent course of this will disclose the identity of the Irawady of Burmah with the river called Burrat by the Assyrians, and thus this river will prove a governing factor in our researches.

Of old it was believed that the sea surrounding the known world was a great river flowing round the Earth, and that rivers were only smaller parts of it.

No very clear distinction seems to have been made in ancient phraseology between river and sea, and the name of a river seems sometimes to have been applied to the sea also into which it flowed.

Thus the Assyrians frequently give the name of Burrat in the records to the Upper Sea of the Setting Sun, the Bengal Sea, into which the river flowed, and the only distinction that was generally made was to term it " at its flood," that is at its broad part, where it became the Sea, a perfectly accurate description.

Therefore, crossing the " Burrat at its flood " must be understood to mean crossing the Sea of Bengal from India to the countries beyond, and this was very frequently done, especially by Shalmaneser. The term " flood " is apparently used in Joshua xxiv. 14 to signify the Sea.

Babylon on the Euphrates is famous for the ruins of the great temple of Bel built by Nebuchadnezzar, and the bricks with which it was built are stamped with his name to certify his connection with the city on the Western Burrat.

The Assyrians, however, often fought against the King of Babylon during their Indian campaigns, and the latter's capital called Babylon, Kadingirraki or Gandunias was undoubtedly in that country. The King of Gandunias was frequently implicated in the political combinations formed in the East to oppose the invaders, and his alliances extended beyond the Sea of Bengal. On occasion, he himself crossed it to hold a position on the farther side, or sent aid to cities there, and the records mention Indian cities that he sacked, therefore the old historic Babylon of Sumer and Accad must have been across the Himalayas, and the later one only a new capital in the Euphrates Valley founded by Nebopalassar after the fall of Nineveh, to which some of the ancient names were applied.

From this cause has apparently arisen the confusion between the old and the new city. In treating of the Persian conquest of Babylon, the Kingdom of Nebuchadnezzar's dynasty, Isaiah makes the following statement: "Behold the land of the Chaldeans, this people was not, till the Assyrian founded it for them that dwell in the wilderness, they set up the towers thereof, they raised the palaces" (chapter xxiii. 13).

In the inscription recording his great building operations, now at the India House, Nebuchadnezzar speaks of "this great Babylon which I have built," and does not use the phrase generally

employed by other ancient kings, when restoring cities or temples, namely " I made it more beautiful than before." He states that he completed various works begun by his father Nebopalassar, but does not refer to any previous kings, or to the antiquity of the city. Other kings had beautified their favourite cities, but he loved no other place, and devoted all his efforts to the adornment of the capital in the Valley. Therefore, there is nothing in his inscription to connect the Valley capital with that of the Merodach Baladans of Gandunias, the ancient Babylon.

Again the Assyrians fought so often on the banks or in the vicinity of the trans-Himalayan Burrat, that in the course of their numerous campaigns there, they must have swept that river from its source to the sea, yet in no instance does any mention of Babylon occur as among the cities on its banks; in fact on one occasion when the King of Babylon sent aid to Suri, a city on the Burrat, the supporting force came in ships apparently, therefore the older Babylon could not even have been situated on the Burrat of the Assyrian inscriptions.

Shalmaneser, son of Assurnatsirpal, in his greatest inscription records with pride, how he signalized each year of his reign, by crossing " the Burrat at its flood," or if he failed to do so in any particular year, he was careful to make up the tale in subsequent ones.

It so happened that in his eighth year, he was called away to settle a dynastic dispute at Babylon, so instead of crossing he marched to Babylon instead, and never approached the Burrat for a couple of years, but by his twentieth year he had

got on even terms again with his record, and continued until his thirty-first year to make his annual passage.

To cross the Euphrates in the west from Nineveh, just once a year, would have been no great feat for a victorious King of Assyria, and there would have been something peculiar in always choosing the exact period of the year, when the river overflowed its banks, so that there must have been much better grounds for the pride Shalmaneser displays in his achievement, and the Sea of Bengal would have provided them.

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## CHAPTER IV

## PALESTINE NOT THE LAND OF THE JEWS

IF we turn from these inscriptions to the Euphrates Valley itself for enlightenment, it will soon be realized how singular is the lack of evidence there of the older Babylonian monarchy.

The proud title of King of the Four Quarters of the World could hardly have originated in the possession of so inconsiderable a territory as the Euphrates Valley, shut in on the east by the Persian mountains, on the west by an arid desert, and possessing only a scanty seaboard, and suggests a much more extensive empire.

The name of Gandunias was given to the ancient rival of Nineveh, but seems never to have been applied to the city of Nebuchadnezzar, and the ruins of the latter do not appear to contain any bricks stamped with the names of the numerous Chaldean kings, or any convincing evidence of them, although it would seem impossible for traces of the buildings of so many centuries to have disappeared entirely, when in the neighbouring cities even the earliest rulers have left plenty of evidence of their existence.

Esarhaddon, one of the last great kings, gave up Assyria to his son and heir, but retained Babylon for

himself, and if his share had been situated in the Valley, it is difficult to account for this arrangement, because a single government would seem to have better suited the political requirements of the Valley.

He also built a magnificent palace for himself in his Babylon, but no traces of it are to be found on the Euphrates, although no mention of the destruction of Babylon in the interval between his death and the rise of Nebopalassar is recorded.

The great states and even the small states that flourished at many different epochs in the West; early patesis, Assyrians, Neo-Babylonians, Persians, and Parthians have all left inscriptions, but the most famous and longest existing, the Babylonians seem to have left least of all.

A few temples may be attributed to them, and as they were long suzerains of the country, this is but natural; moreover, ancient Babylon was a great maritime power, for Gandunias was styled King of the Sea, and so may have long clung to the maritime province near the Persian Gulf, and even after Assyria had become a great power may have maintained a footing there, in the way outlying possessions have been retained at times, as was the case with the Byzantine possessions in Italy.

The Assyrian records refer several times to the King of Babylon trusting in his sea power to resist the Assyrians, but the command of the sea would have been of no avail to a king at Babylon on the Euphrates against an enemy coming down the Valley, although it might have been of great advantage to one in India, with claims for military support from both sides of the Sea of Bengal.

In the wars between the two rivals, Assyria was

not always victorious, and more than once the annals record an invasion of Assyria; the conqueror would then probably have left memorials of himself in the West, and it is to those, who were great warriors, that most of the few traces of the old Kassite Kings of Babylon, found in the Valley, seem to belong.

Many of the bricks and inscriptions found there are not originals, but copies transcribed from the older writing, and translated from the older language by later scribes. Some of the latter were keen collectors of ancient documents, and private collections even have been discovered, while the later Assyrian kings brought back many ancient documents or copies of them from their wars.

There existed also a custom of devoting to the gods, ancient seals and bricks, by placing them in the foundations or walls of new buildings; in this way documents from many countries could have found their way into the West, and some valuable evidence may be expected, when explorations can be carried out in a scientific and thorough manner.

Very great interest attaches to a number of these ancient tablets for they include marriage contracts of the families of the great kings of the world, and of the heroes of mythology, and it is curious to note the trifling amounts paid for the marriage bond, but the Accadian law insisted on a money payment to make the marriage valid, in much the same way as our law requires a value received to confirm a contract.

Other bricks record the tithes delivered to the most ancient shrines such as Nipur, Borsippa, etc., so it may be assumed that these were treasured anti-

quities brought to Mesopotamia at the time of one of the numerous dispersions of the ancient race.[1]

The libraries of the last great Assyrian kings have been the main source of our documentary knowledge of ancient Babylon, and these were largely formed from Eastern sources. Tablets and inscriptions can be carried to far-away countries, as the Museums of Europe testify, so that the discovery of documents in an ancient city is not by itself sufficient for geographical identification.

Some of the inscriptions found in various parts of the Valley are attributed to an early conqueror called Sargon of Agade, and among them is one stating that Sargon spent three years campaigning in the West and then transported his spoil and prisoners over lands and seas to his homeland. It would thus appear that he marched so far away from home, that it was impracticable to return at intervals, and that like old Chinese armies, which used to spend years on a campaign and halt to grow and harvest crops, he severed his connections and cut himself off from his own land.

This must therefore have been at a great distance from the scene of his campaigns, and if he crossed seas on his return to his capital, the conformation of the continent of Asia demands that the Persian Gulf should have been one of these seas.

Again when Sargon of Assyria about 700 B.C. had conquered Babylon, and had reduced the whole East to absolute submission to Assyria, he takes credit to himself for having " again united as in ancient days " Salu, Ur, Orchoe, Erech, Larsa, Kullab, and Kishki,

[1] See *Early Babylonian History*, by Hugo Radau. London: Henry Frowde, 1900.

cities famous from the earliest ages; thus the original cities of these names must have been in the Far East, for the pride of the great king in his achievement could not have been aroused by the reunion of a group of cities of similar names near the Persian Gulf, which must long have been subject to a single government in Sargon days.[1]

In the annals there is an account of Nebuchadnezzar I of Babylon marching to attack Assyria, in which it is stated that he got into such difficulties with his baggage on the way that he found it impossible to advance, so he had to burn it and retire within his own frontiers. However, there is nothing to stop an army advancing up the Valley from Babylon to Nineveh, except a hostile force, but this was not the obstacle, for no battle took place, so the statement would imply, that the country passed through was so difficult, that the Babylonians were forced to give up the expedition and retreat, and if they had to abandon their baggage, the fact emphasizes the difficulties of the route, therefore the country traversed could hardly have been the Euphrates Valley; on the other hand, a march from India through the Himalaya passes would explain readily the whole situation.

When Assurnatsirpal of Assyria was quartered in the East, near the Burrat, he cut down timber for transportation to a palace he was building at Beth Hira in his own land. This name was evidently derived in accordance with the prevailing custom from that of an important place, Ila on the Eastern

[1] The internal evidence of some of the documents found in these ruined cities indicates that they must have been brought from the East like the letters of Hammurabi.

Burrat, and in both cases there is ample evidence to show that the pronunciation or spelling of the name varied between an L and an R, so that in looking for Beth Hira in the West, Hillah near Babylon must attract attention, and the Eastern practice of naming a country from its chief city will explain why the southern part of the Euphrates Valley is still known as Irak, the name of Assurnatsirpal's pleasure city, with the customary guttural addition.

It would thus appear that Hillah or Beth Hira must have been the principal city of the Lower Valley, before Nebuchadnezzar's capital arose, and the proof of this lies in the existing name of the region, which has outlasted that of its supplanter, for at the present day the native inhabitants of Irak do not recognize a Babylonia.

This fact would make Assyria supreme in the Lower Valley as well as in the north in Assurnatsirpal's time, and the Persians, to whom the country must long have been known, gave the name of Athyr or Assyria to the whole valley ; the Greeks too made no distinction between the inhabitants of the northern and southern parts, while in the Book of Tobit, the great city on the Euphrates is called " Babylon in Assyria."

It is possible therefore to make the rather surprising assertion that the ancient Babylon was not situated in the Euphrates Valley, but in India, and historians help to clinch the matter, for in their numerous works on Chaldea, they admit that they have had to depend for their information about Babylon on such gleanings of its history as can be gathered from the Assyrians.

The evidence which carries across the Himalayas,

the cities of Ur, Ereck and Babylon, and the campaigns of the Assyrian kings, must carry with them those ancient peoples the Jews and Hittites, because both of these nations are often mentioned in Egyptian and Assyrian accounts of their campaigns in the Far East, and most of their wars were against them.

The intimate association of Jews and Hittites is vouched for by both Hebrew and Gentile records, so that the land of the one race cannot have been far from that of the other, and they help therefore to identify one another.

Although this transference of the Jews to the Far East may prove even more surprising than the similar case of Babylon the Great, the evidence will admit of no other conclusion; an Eastern home however does not so much invalidate their history as expand it, and if the skilfully disguised names and narratives of the Old Testament could be interpreted correctly the true history of the Jews would reveal an epic story of wonderful romance. The assumption that the Kingdom of David was situated in Palestine is based on Hebrew tradition, and relies for historical support on Hebrew documents alone. This tradition has been accepted by the races bordering on Palestine, and consequently by Europe and the World, but when subjected to unbiased examination this edifice of tradition crumbles away.

The story that the Israelites were a nation of slaves who fled away surreptitiously from a cruel Pharaoh is not sustained by any evidence to be obtained in Egypt, notwithstanding the anxious efforts that have been made to find corroboration for it.

The Egyptian tradition about the Hyksos ap-

proaches nearest to that of the Hebrew exodus, but the Hyksos are represented to have been foreign conquerors and not slaves, who ruled the land for a time until a successful rebellion of the natives forced them to abdicate, on which they marched out of Egypt with all their race, an organized army. Little is known about them, and that little comes rather from stray references in subsequent times than from authentic records; however, the stern determined faces of the statues attributed to the Hyksos kings do not betoken a slave race.

The story of the Hebrew exodus places the scene of the forty years' wanderings in Sinai and its eastern vicinity, and here the fugitives are stated to have gradually increased to some 600,000 warriors, which implies a nation of some millions, an incredible number for a desert country that barely supports a few wandering Bedouin, while the fighting force would have been sufficient to conquer a great empire, and far more than sufficient to overwhelm the few city states that could have existed in Palestine in early times.

When at length the tribes of Israel took possession of the Promised Land, this land of plenty, flowing with milk and honey, is represented to have been Palestine, perhaps the poorest country in Western Asia except the deserts, and the shrewd Phœnicians, with all their enterprise, were chary of directing their energies to this reputed paradise.

After settling down in their new homes, the Israelites soon established, according to their own version, a very elaborate organization for so small a territory; an extraordinary number of great cities arose fortified with brazen gates, an exclusive hereditary

priesthood similar to that of the Brahmin of India (Nehemiah vii. 64), and a hereditary monarchy which is recorded to have lasted for centuries. Such a nation would surely have left its traces in the records of neighbouring countries, and would have impressed some of its characteristics on the indigenous inhabitants, but neither result seems to have occurred and Palestine yields only the evidence derived from names that have been scattered industriously about the land in various later centuries.

From their presumed residence in Egypt the Hebrews ought to have assimilated many of the Egyptian customs, contrary to this it is to those of Chaldea that theirs approximate. The Laws of Moses were inscribed on stone, so that writing must have been known to them from early days, and as the commandment against covetousness names the ass instead of the horse, these laws were promulgated probably before the horse had been domesticated, and therefore at a very early date.

There is also frequent mention in Hebrew history of scribes, both official and private, and of well-known historical archives wherein the national fortunes and achievements were recorded, therefore the kingdom must have been a highly civilized state, and the art of writing must have been well known there, moreover the princes and scribes seem to have possessed strong literary proclivities.

Notwithstanding all this, and the almost universal practice of the surrounding nations, not a single inscription has been found in Palestine which can be identified with the Hebrew kingdom ; and the only one of other nations which connects them with Palestine is the Moabite stone, which will be dealt

with when the land of Mesha is reached, and may be ignored.[1]

Jerusalem has failed to produce any trace of David or Solomon, any tablet, inscription, or even foundation memorial. Thus there is lacking in their case that documentary evidence which is to be found in the cases of all the other races of Western Asia of any note.

If the language of the ancient Hebrews is sought for from the internal evidence of their scriptures, the name of the priestly caste will point to a Far Eastern and Aryan origin, for *levi* is the Persian form of the Sanscrit *lipi* signifying *writing*, and the Hebrew name occurs probably on an ancient Accadian seal "Libit Ishtar."

As a final "t" has a possessive force, the term may be rendered scribe, priest or levite of Ishtar; thus the priests seem to have borne an ancient Aryan name, and the conservative instinct of religious bodies generally causes their customs and sacred terms to survive many changes.

The names of men, cities, and countries occurring in the Old Testament are a curious medley of many languages; Accadian and Sanscrit words abound, the Hindu word for "very great," *maha*, occurs in such forms as Mahanaim, Mahalath, and Mahalaleel. *En* = city and *gal* = great are Accadian words; the names Luz, Bashan, and Canaan belong to the Far East, in fact the first two practically survive to the present day in the terms Lushai and Shan; moreover the names of the Hebrew kings can hardly be called Semitic.

[1] See *The First Bible*, by Col. Conder, and *Records of the Past*, "The Moabite Stone."

When Sennacherib's general came up to attack Jerusalem in Hezekiah's reign, he annoyed the Judæan officers on the wall by speaking to them in the Judæan language ; thus admitting the populace to a share in the negotiations ; they therefore begged him to speak in his own language, which it appears they understood, so that the people of Jerusalem might be kept in ignorance of the terms offered ; consequently the language of Hezekiah's Jerusalem must have been different from that of Assyria, and could not have been the language of Palestine, for that could not have differed materially from Assyrian at the time in question.

The narrative of events after the establishment of the Kingdom of Saul betrays an air of improbability, and is unsuitable to the circumstances of a possible monarchy in Palestine.

The Jordan hardly requires the great ferry-boat sent to bring King David across after the defeat and death of Absalom, nor would all Israel have been necessary for this protection, but if the scene were transferred to an Eastern Sea, the account would become intelligible.

The details given of the splendour of King Solomon, the two high priests, the eleven great feudal vassals, the vast harem, the gorgeous ceremonial of his court do not describe the royal establishment of even a victorious khan of Western Asia ; they must be a description of the magnificence of some wide ruling king, of an imperial court, such as may have surrounded the throne of the King of the Four Quarters of the World, the Lord of Heaven and Earth.

Thus the historical inquirer fails to find any

proof that the well-known stories of the ancient book really happened in the traditional land, nor does profane history come to his aid, for the Greeks make no mention of the Jews in early days, although such a maritime race would surely have come in contact with them, had Palestine been their home.

Divine Homer knows nothing of them, and the Father of History himself passes them by, although he travelled far in Western Asia, visiting Tyre, Babylon and many cities, in search of information for his famous work.

Herodotus describes so many of the races, religions, and customs of Asia, that it is significant that he has no word for the Jews or Hittites of Syria, and the peculiar religion of the Jews surrounded by an ocean of polytheism, and the romance of their past would certainly have arrested his attention, and added some chapters to his history, had they made in his time any mark in the West ; so it may be concluded that as his travels synchronized approximately with the charter of Artaxerxes to the Jews, the colony of Eastern exiles had not yet made its influence widely felt, or won much fame for the new Jerusalem.

In the days of Hezekiah, Sennacherib came up to punish him for refusing to render homage and tribute, and so devastated his land, that though the royal city Jerusalem held out, the King of Judah was forced to buy off the Assyrian with a great ransom including gold, silver, sapphires, rubies, an ivory throne, tusks of elephants, hides of elephants and precious woods of all kinds known,[1] such a list of

[1] See *The Hittites and their Language*, p. 83, Col. Conder, and 2 Kings xviii.

tribute tells its own story, and once the question is raised goes far to decide the relative claims of Palestine and some Far Eastern land to have been the Kingdom of Hezekiah of Judah.

The evidence for an early kingdom of the Jews in Palestine therefore cannot satisfy the demands of historical veracity, nevertheless even if tradition dim from lapse of time, or, erring from some other cause, has failed to name aright their ancient home, a change of sky need not destroy, nay rather serves to prove the old familiar story.

## CHAPTER V

# SYRIA NOT THE LAND OF THE HITTITES

LEAVING Palestine, and passing into Syria in search of the Hittites, we enter a land studded with names recalling the ancient homes of this famous race; the rivers Sangura and Orontes, the cities of Carchemish and Damascus seem to attest their presence, but strange to say, no trace of the people themselves under their own name has been discovered, and Greek history is just as silent about them as it is about the early Hebrews. There are certainly a few stray references to the Kiteioi in Greek literature, some far-off Asiatic tribe, but these could not refer to the neighbouring Syrians.

After the fall of Assyria, there is no subsequent mention of Hittites in Syria in any Western history, so that even if some of them lived there at a later date, they must have dropped their old, and passed under another name; and the geographical names of that country, together with the Assyrian statements of their numerous transportations of Khattai from their native land, indicate that a portion of the race at any rate found a new home in the West at a comparatively late date.

On Egyptian monuments are many pictures of Cheta or Hittites, and these are generally portrayed

dressed in long gowns, plain shoes, and skull caps, but the monuments dug up in Syria, or sculptures found on rocks there, which may be attributed to some ancient inhabitants of the country, represent these with curled mountain boots, short tunics, and the high steeple hats called Saka hats.

There are other effigies of men, that approximate to the Assyrian type, to be found in Syria, but none like the Egyptian Cheta.[1]

Again some of the ancient Syrians appear to have worn pigtails, and it has been supposed that pictures of Cheta warriors, found in Egypt, represent them also with pigtails, by which means a certain amount of proof of the identity of Hittites with ancient Syrians would have been obtained.

The pictures of Hittites with pigtails, however,[2] are really those of warriors wearing tassels attached to their helmets, for in one case the Egyptian artist has drawn a warrior whose helmet has fallen to the ground, nevertheless the bare head of the warrior is without any tail, and the helmet retains the tassel, so the identification may be said to follow the helmet. Besides, it is the custom of those races, who do wear the pigtail, to place it underneath the helmet, and not through a hole in the top.

A better identification is perhaps to be made from the shape of these very helmets, which are more than usually large, coming down on to the shoulders, and somewhat similar in shape to a full-bottomed wig, for in the land of the Eastern Hittites some of the tribes still wear helmets of the same curious shape as

[1] See *The Hittites and their Language*, by Col. Conder.
[2] See *History of Egypt*, Vol. V, p. 29, Wallis Budge.

those pictured on the walls of Egyptian temples.[1]

These helmets were sometimes used by the Egyptians, and there was a close connection between the Misri of the East and the Misri of the West.

The pigtail appears to have been a fashion confined to the backlands of Asia, and not adopted by the more civilized countries, where a bunch of hair at the back of the head or a knot on the top seem to have been the prevalent modes ; and it is still confined to the former, except in the case of China, where the pigtail was imposed by the Manchu conquerors, much to the wrath of the natives of the day, though it has since become an object of pride to them, and is clung to with a tenacity that its inconvenience enhances possibly.

That the Cheta of the Egyptians were the same people as the Khattai of the Assyrians is brought out very clearly by documentary evidence found in Egypt, referring to their intercourse with a prince of the Hittites, whom the Egyptians style Sapalul,[2] for the Assyrians also frequently fought or treated with a prince of the Khattai called Sapalulme of the Patinians.

The final syllable *me* is explained in an Assyrian dictionary or work on language to signify " a name " ; however it does not appear to have been exactly a determinative for a proper name, but rather an honorific addition to the names of great men, and occurs in such forms as Lulume, Lulupi, Ninpi, Ninip.

It is perhaps now retained in the East in the word *Sahib*, at any rate the final syllable does not affect the identity of the two princes, and as the Assyrians

[1] See Col. Yule's *Marco Polo*, Vol. II, p. 50, 1st edition.
[2] See *History of Egypt*, Vol. V, p. 26, Wallis Budge.

often mention a Sapalulme in the records covering several centuries, the name may be accepted as the dynastic title of the prince of the Pateni.

This custom of using a dynastic name can be recognized in most of the Far Eastern states, and was retained in every age, on which historical evidence throws light, and in some cases is retained even to the present day.

According to the Assyrian records Sapalulme's territory was near both the Sea of the Rising Sun and the Sea of the Setting Sun, it was rich in rare timber, ebony, tin, ivory, contained elephants, and was often allied with states described as far to the East of Nineveh ; while Tiglath Pileser III calls it " afar off land that no one knows " ; therefore it could not have formed part of Syria, which was situated close to the Western side of Assyria, even if it was not subject to it, which is much more probable.

When quartered in or near this kingdom of the Patinian Hittites, the Assyrians frequently state that they collected tribute from what they call the " seaport cities," namely Tyre, Sidon, Gaza, Gebal and Ashdod, which have been believed usually to mean the traditional Philistine and Phœnician ports on the Mediterranean.

Esarhaddon of Assyria however describes Tyre, Judah, Edom, Moab, Gaza, Ascalon, Amgarron, Gebal, Arvad, Usimuruna, Beth Ammon, and Ashdod as " beyond the sea " ; and since it is impossible to reconcile this statement with the position of the Western places bearing these names in regard to Nineveh, the great king must have been referring to places of the same names in some other part of the East.

Rimmon Nirari of Assyria, who reigned about 800 B.C., states in his inscription:

"I conquered the mountain to its farthest extent, to the Great Sea of the Rising Sun from beyond the river Burrat, the land of the Hittites, the land of the Amorites, to the limits of the land of Tyre, the land of Sidon, the land of Omri, the land of Edom, the land of Pilista to the Great Sea of the Setting Sun, I made them pay tribute. I also marched against the land of Damascus, I shut up Mari, king of the land, in his royal city Damascus." [1]

From this quotation it will be seen that the Assyrians placed the Sea of the Rising Sun, the Eastern Ocean, beyond the river Burrat, and associated it with the lands of the Hittites, Amorites and Tyrians. Therefore the races they knew by these names could not have dwelt on the Mediterranean coast to the west of Nineveh, but must have inhabited countries far to the east of Assyria, near the Eastern Ocean, and this fact is confirmed by the animals and articles rendered in tribute to the Assyrians having been natural productions of these Eastern lands, and by some striking survivals to be found there.

Having now brought forward some leading facts, which negative the current Western identification of the ancient world based on tradition, it may be asserted that the Assyrian campaigns were not mere raids for plunder on petty states in Western Asia, but were great wars, waged across the Himalayas, against the Kings of the East, to gain and maintain supremacy in Asia.

It will next be necessary to bring forward some

[1] See *The Hittites and their Language*, p. 73, Col. Conder.



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positive evidence to prove the true situation of the kingdoms and cities transferred to the East.

It can readily be understood, however, that nothing but digging up its foundations would enable the exact site of the ancient city to be proved; nevertheless the modern representative which fulfils the duties of the old city in some important position, such as at the mouth of a great river, at the junction of two navigable rivers, or near some spot of religious sanctity, may be considered to be its lineal descendant, even if the site be somewhat changed.

Eastern history gives many instances of changes of capital to neighbouring sites, wars cause so much destruction that at times it has been more convenient to build a new city at some distance from the old capital, rivers cut new channels, and in a spacious land with broad rivers, several different sites may offer equal advantages; so that a slight change of position does not really affect a rough identification.

To offer explanations of obscure ancient names is like skating over very thin ice, and the polyphonic languages of the Far East are peculiarly full of peril, but it is imperative to try and extract their meanings in order to penetrate the mists which enshroud the dark ages of Asia.

The north-western portion of India has been so often conquered in later ages by alien races, that it retains less of the past than the eastern and southern portions, or than the countries beyond, but fortunately the first is of less importance for our purpose, and the most striking survivals are to be found in the very centre of the ancient world.

The military power of Elam and Babylon seems to have helped to maintain for long the independence

of the western part of the Eastern world against the imperial ambitions of Egypt and Assyria, so that the easier task to be accomplished, and the perhaps richer rewards to be gained in the eastern part, must have attracted these invaders more often to this quarter.

Apparently the Egyptians sailed round Southern India to possessions in Malayia and Indo-China, where they maintained a supremacy, and then advanced against the ancient kingdoms of the East; while the Assyrians seem to have forced their way through the Himalayan passes, and after marching with little opposition through the plains of Northern India, seem to have made continual attacks on Burmah, a country that is probably the richest in natural resources of any in the world.

The distances thus traversed may seem incredibly great, but the Macedonians after the conquest of Greece, penetrated into Asia as far as the Indus, and took possession of Egypt on the way there; Cæsar campaigned in Britain and on the frontiers of Parthia; the Arabs overran in a short time a region stretching from the Oxus to the Atlantic; the Mongols fought by the shores of the Yellow Sea at the same time that part of their forces were ravaging Hungary; and the Spanish conquistadors carried their flag round the world in very clumsy ships, so that distances just as great have been accomplished by conquerors in later times, when no sensible improvement had been made in the method of transporting armies.

With regard to the navigation of the ancients, it is probable that they relied mainly on oars, and sails may only have been used for certain prevailing

winds, which would have restricted long voyages to particular periods of the year, and there is a fair amount of evidence that this was the case.

There is an inherited skill in boat-building among the Malays and their kindred, who turn out with very inadequate tools, vessels built on finer lines than any built in Europe until quite recent times, except perhaps the Viking ships, so that ancient Eastern ships were probably quite as fast as classical or mediæval ones.

The Assyrian inscriptions deal with a period extending from the eighteenth to near the close of the seventh century B.C. and some new inscriptions have recently been discovered but have not yet been published.

The earlier ones are scarce and brief, and the information gained from them has been summarized in the *Annals of the Kings of Assyria* by Messrs. Budge and King of the British Museum.

With the reign of Tiglath Pileser I about the twelfth century B.C. begin long inscriptions by a line of great conquerors, which with frequent omissions continue until the practical collapse of the empire on the defeat and death of Assurbanipal about 630 B.C., and most of these are to be found in *Records of the Past* translated by the leading Assyriologists.

There are some fragmentary records showing that Adad Nirari, King of Assyria about 1300 B.C., invaded Shobari, which will be identified with Tipperah in Western Burmah, and got possession of territory there, which one of his successors Tiglath Pileser I afterwards claimed and seized.

Adad Nirari is further stated to have fought a great battle with Nazi Murutas King of Babylon

at Agarsallu, and to have divided the land with the latter from the further side of the Idigna river to Lulume. Agarsallu was probably Agartalla in Tipperah, which is described in another inscription as a fortress on the frontiers of Assur and Chaldea ; and Lulume will be identified with Bhotan.

Thus the Assyrians seem to have made their way into the East at an early date.

In order to enable the reader to gain a general idea of the Eastern world according to the author's views, it will be convenient to first pass rapidly over the Far East, and identify the principal countries and rivers mentioned in the records, and then examine the country more closely ; for if the great rivers and chief states are placed accurately, the sites of capitals and great cities are reduced to interesting questions of detail.

Neither the incidents of the route or the countries passed through on the march to the East are ever alluded to in the Assyrian records, except in the repeated complaints of the difficult mountain country, through which the invaders had to force their way. This is described as very unsuitable for chariots, and with some stray clues points to an advance by the regular road through the Cabul Valley and Khyber Pass ; while the sea does not appear to have been made use of for the transport of armies : possibly the superior sea power of Babylon and the Easterns obliged the Assyrians to make their invasions by land; however they sometimes engaged in naval warfare, in the East, but that was after they had an established position there, and could employ Eastern mariners.

In consequence of this silence about the incidents

of their advance, the account of a campaign generally opens in a foreign land, and in one case opens as far away from Assyria as Prome in Burmah. It is evident, however, that a great establishment was soon set up and maintained in India, for the city of Calack there was used by some of the Kings as a basis for their operations, and the term practically means the Seat of the King.

Assurnatsirpal even states that he was born at Zimaki, probably in Kumaon in the Himalayas; moreover boundary stones between Assyria and Babylonia are mentioned, and much of their trans-Himalayan territory was treated as part of, and called Assur; so it seems that a great part of the Ganges region near the mountains was for long a docile dependency of the Assyrian empire.

In this way the land of Nairi is often the first country mentioned, and it will be identified with Western Burmah and part of Bengal, the land of the ancient Kings of Judah; but though Nairi was the principal objective of the invaders, Elam had at times to feel the weight of the Assyrian arms, and its capital Susinak had to acknowledge the pre-eminence of Assur.

The chief river of Elam mentioned is transcribed Ukni, but the symbol *ni* could have varied to the equivalent *us*, for cuneiform was not quite arbitrary, and the name of the river has come down to modern times, so that Oxus seems to have been the real form of the name.

The Ukni is described by Sargon of Assyria as over against the Lower Sea, that is the Sea of Sinimti; and part of it as unnavigable, while it is coupled with the Surapi or Ganges as a seat of the Litai people.

The modern Oxus is far away in Central Asia, and does not approach the sea, whereas the Indus is difficult to navigate, not much used for that purpose, falls into the Arabian or Lower Sea, and fully meets the requirements of the Assyrian description of the Ukni.

Sargon calls a part of Elam, Jatbur, that is the land of the Jats, and these people still inhabit the Punjaub ; he further identifies them, by referring to the Suti or Sudras of the desert of Jatbur, that is the Scind desert bordering on the Punjaub.

Again Elam is called by Sennacherib the land of the Four Rivers, and although the Punjaub is now known as the land of the Five Rivers, there are enough branches of the Indus to render a change in the appellative number a matter of choice.

When Assurbanipal conquered Elam, he divided the Kingdom between two brothers of the native dynasty, giving the capital with its dependent territory to one, and Hodalu with the remaining territory to the other, and there is a province called Hodailu in the north-west of India.

Close to Elam was the often mentioned state of Gambul, with a river Undias near the Surapi ; Sargon defeated Merodach of Babylon close to the Undias, whereupon the demoralized Gambulians fled to the Ukni or Indus valley, and the name of Gambul is still to be recognized in that of a great river the Sambal, which flows into the Jumna, the twin affluent of the Ganges.

Sargon boasts that he had conquered from Elam to the river Musri of Achiari, a description that could hardly have applied to Western Asia and Egypt, for between any possible Elam there, and

Egypt, there is nothing but a vast desert, and the lower part of the Euphrates Valley, which the Assyrian does not mention, and could not have ignored.

Thus Elam may be identified with an extensive kingdom straddling across the Himalayas, and embracing Seistan, and a large territory round it, the Punjaub, and the Indus Valley, the original Oxus country or land of the Uxians. These are the people, I believe, who were the Hyksos who conquered and ruled Egypt for a time, for Josephus the historian seems to have split the name into *hik* and *sos*, instead of into *ux* and *us*, thus the Punjaub would appear to have been the land of Us of that just but very much tried patriarch Job.

Susinak the capital of Elam was singularly free from hostile occupation, for Assurbanipal states that it had never been desecrated before his time. It was situated in a region only to be approached with difficulty through mountains, for Sennacherib's advance against it was put an end to by snow and storms.

With irrigation Seistan can be very productive, though it is now barren and deserted, owing to political jealousies between Afghans and Persians, and there are traces of great prosperity and a large population having existed there in antiquity.

There was another Elam however called by the Assyrians the farther one, which will be identified from the inscriptions of Sargon and Sennacherib with Pegu or Siam, and this second Elam is referred to in 2 Samuel x. 16, and in Ezra ii. 7–31, the Helam of King David.

Beyond the Ukni many rivers in Northern India

are mentioned, but the clues are insufficient to determine their position clearly.

The Surapi, however, may be identified by its name and frequent mention with the Ganges or Jumna, for *ur* = *great* and *api* = *water*, that is the Great River, a very common name disguised by varied dialects in different parts of the world.

The name of Ganges or Gangra has the same meaning apparently from *gan* = *great* and *ga* or *gra* some synonym for *river* and may be compared with that of the Tigra or Tigris.

In the region connected with the Surapi was the city of Beth Huras, which sometimes fell into the hands of the Elamites, so the city of Uras must have been Banaras on the Ganges.

By metathesis Uras would change into Asur, that is Assur, the name of the god of Assyria, so Beth Huras may be identified with the more clearly described Tel Assur, "a city of rebels and heretics which the natives call Barnasi or Mekran Pitan."

Varanasi is a native name for Benares and is corrupted by the Burmese into Barnathi, so Barnasi the Little Pitan (*mekran* = little) may be identified with Varanasi as a city of heretics.

The Brahmans are votaries of Vishnu and do not profess to worship Civa the great god of war, who was known to the Greeks under the name of Ares, but at Benares they yield to the prevailing cult and are to be found in great numbers, although nearly all the shrines are in honour of the third member of the Hindu Triad.

Thus Benares seems to have preserved its character both with regard to residents and religious tenets through many ages and many changes. Near

it towards the East, where invaders may have driven many of the ancient inhabitants of Tel Assur, lies the province of Chota Nagpur and *Chota* signifies *little*, and *naga* a class of priest, so that Chota Nagpur is a close translation of Mekran Pitan, thus the Assyrian Beth Huras or Tel Assur is clearly identical with the modern Benares, the city of Uras.

## CHAPTER VI

## THE GARDEN OF EDEN

FARTHER to the east as the Assyrians advanced was the land of Nairi or Jairi, through which flowed the river Idigna or Idiklat, and since *gn* is a corruption of *nn*, the purer form of Idigna must have been Idinna, under which name it frequently occurs in the despatches of Hammurabi, an early Babylonian king.[1]

The river Idigna in the Euphrates Valley bore the alternative name of Tigra, the Tigris, so the parent river in the East may be expected to have done so too, and surely enough this name for it does occur in the Assyrian records, but not very often, in the form Tsibur or Tigenna, that is the river of the Ti, which is a term in the East of lofty import, equivalent to the Indian Brahma, and the ancient terms Ra, Il, and San signify a divine ruler ; therefore the name of the Tigris is a perfect translation of that of the Brahmaputra, and serves to identify the river of Nairi.

From the latter name it may be perceived that *putra* = *son* was an ancient idiom for river, and the highlanders of Tibet call their part of the river by the equivalent name of Tsanpu, i.e. the son or river of San, thus the Brahmaputra can be identified

[1] See *Letters of Hammurabi*, L. W. King.

throughout its course with the original river of the divine King, and with the Idigna of the records, in which it is sometimes called the Subnat, a term that I believe may be translated the Head Spirit, equivalent to Sakbat.

The Assyrians give the name of Khasamu to the country reached after crossing the Idigna, which can be recognized in the modern Assam, and one of the principal cities in this valley was Arbaki or Arbaelu, and this place can then be identified with Kirjath Arba or Hebron, the ancient seat of the Hebrew capital.

Arba signifies *four*, so it must have been an early capital of the rulers of Sumer and Accad, the Kings of the Four Quarters of the World. These ancient kings were called Great Bulls and the Pharaohs of Egypt were styled Bull of Bulls, so Goalpara in Assam, the city of the Great Alpha or Bull, can be identified with Hebron, the city of Arba, and the mountains above it are still called Arbela, while the letter Alpha or A is a picture of a bull's head turned upside down ; however there is another city farther into the plains of Bengal called Jalpaiguri, the Mount of the Great Bull, but this second seat will be accounted for later on, and may be identified with Kadesh Napthali, while the first city must have been Kadesh Barnea or Royal Kadesh.

Another name given to Arbaki by the Assyrians in the records is Kinabu, and *kin* signifies a metropolis or capital, as in the cases of Pekin and Nankin in China, so it would appear to have been the seat of the Abu or Priest King and Hebron was allotted to the Levites, although Caleb was prince of the country.

It was one of the six Shechems or cities of refuge. Nabonidus, the last king of Babylon, repaired Ekhulkhul the city of the god Sin in the land of Harran the Great An or Heaven, while the name of Darrang still lingers on for part of the Assam Valley. In very early times Ur and Ekhulkhul were seats of Sin the Moon god, so that Hebron may be accounted the seat of the Lunar dynasty of India.

Another name that occurs in the Assyrian records for the ruler of Arbaki is Zamri of Ameka of Arastua, and his name would appear to have been retained in Kamrup, an existing part of Assam, as a ruler of a great centre of authority or Araxes. Therefore Goalpara or Hebron would appear to have been the mother city of the first colonists in Harran, and the Valley could have been called Yemama or Yemumu the Great Mother, under which name it occurs in very early pre-Assyrian records.

The Assyrians give a name of similar significance to a considerable territory round Arbaki, viz. Zamoa, the land of the great *mu* or mother, and there is a root beneficial in eye complaints found in Assam called Mamira Tecta, the Mamre root.

Situated in this country and near the Idigna river was Khasimar or Khasiari, a name that occurs in the Tel Armarna tablets in the form Nuhashi or Nugash, the Great Kasi, and the Pharaoh Thothmes III gave this principality to a prince called Nur Adad.[1]

[1] *Tel Armarna Letters*, see letter from Nuhashi.

Khasimar was called the Great Kasi or Asi to distinguish it evidently from Benares, called Kasi by the natives at the present day, so the latter may be recognized in the Yasubigellai of the Assyrian records, the Little Kasi, and "Asi" would signify apparently that they were both seats of the worship of the Living or Immortal God.

It has left its traces in the Kasia hills of Assam, and the city will be identified tentatively with Gohatti further up the Brahmaputra. Thus Assam may be identified with Mamre, where that ancient patriarch Abraham bought the field of Macphelah from Ephron the Hittite, the Great Bela.

In Joshua xv. 9, 10, Kirjath Jearim is called Chesalon, that is the *alu* or city of Kes, and Adbeel the stone or city of Bel.

Kes or Kishki was founded in the tenth year of Sumabu, first king of Babylon, where it is called the Aga (mound) of the god Ni of Kis, and so may be identified with Agade, for long the capital of Sargon-sar-ali. *Kes* signifies *adoration*, so it may be translated by the term applied by Isaiah to Jerusalem, "the city of praise," therefore Kis or Agade must have been the head-quarters of a very religious body of men. It became through Sargon's successes a very famous place, and gave its name to half the great empire called Sumer and Accad, so the latter may be recognized as an ancient designation of Western Burmah and an indeterminate part of Northern India, while the Brahmaputra must have been that ancient river the river Kishon.

In Hindu mythology Gohatti may be identified with Parvati, where Civa spent his honeymoon, and in Greece it seems to have had a daughter city in Mycenæ, which was known also by the name of Carvata, thus I should place Agade, Kish, and Kirjath Jearim at Gohatti on the Brahmaputra.

It would seem also to have been the Shechem where Saul gained support for his successful effort to win the throne, thus these three cities Jalpaguri, Goalpara, and Gohatti would appear to have been the

three Shechems or cities of refuge on the Western side of Jordan. The valley was called also Gilhi Bitani, the seat of Anu, the sacred king, and with the common change of an *m* for a *b* it may be identified with the Mitanni of Egyptian records, where Tushratta reigned.[1]

Near Arbaki or Hebron was Debir, the city of the tablet, which may be identified perhaps with Dubri at the bend of the Brahmaputra.

North of Khasamu, but included apparently in Zamoa, was the mountain country of Nisir or Lulume, which must have been Bhotan. Nizir was the land where the ark of the Chaldean Noah rested after its stormy voyage, and Lulume was the name of its principal city and so gave its name to the country after the prevailing custom. This city may be identified with Tashisudun, and seems to have been the stone of Bohan, which was the northern outpost of the Kingdom of Judah. South of Zamoa and Khasamu was a country called by the Assyrians Kirruri, Quirkhi and Shobari, which must have been the southern valley running up to Manipur in which was Karkar, the great fortress, that may be identified with Silchar, the capital of Cachar, and the rivers Kabur and Charmes, the Barak and Surma of to-day. The ancient names of Shobari, Supri, and Sipar may be recognized in the modern Tipperah, but there were two cities of Sipar, the Sepharvaim of the Old Testament, cities of the Sun god and the great goddess, Esagil and Esida, and these may have been twin cities, one on each side of the river at Sonargam on the Brahmaputra like Buda Pesth in Europe.

[1] See *Tel Armarna*, letter from Tushratta.

After passing through Khasamu the invaders reached the land of Idin, called by the Assyrians in their rougher tongue Adon or Adin and the capital of Nairi in their day, where the Ti had his seat.

Idin signifies in Accadian a *garden* and *paradeis* in Persian signifies the same, so Manipur must have been that elusive paradise of ancient tradition, the Garden of Eden.

In 2 Kings xix. 12 it is stated that some of the children of Eden lived at Thelasar, the Tel Assur of the Assyrians, which has been identified already with Benares, so there would appear to have been a religious connection between the two cities.

The early inscriptions of Sumer and Accad state that Sargon of Agade built a city after the pattern of Agade and called it Ubdaki, the Hub of the World.[1] Therefore the name of Imphal, the capital of Manipur, treated as an Aryan term must be a cognate of *omphalos*, a navel, and would lead us to that beautiful and secluded valley at the centre of the ancient world.

Ubdaki would thus have been a second city of Ni, and so it may be identified with the great sanctuary of Nipur, and to distinguish it from its mother city, it could have been called Manipur, the Manahath or Harnepher of the Old Testament.

The Assyrians call Adon a very strong fortress and the city of Kap Rabi the "Great Rock," and they apostrophize their god Assur as the "Great Rock," while Abdul Shipa the ruler of Jerusalem in a letter to Amenophis of Egypt[2] states that Jerusalem was the city of Beth Ninip and of the god

[1] See *Early Babylonian History*, p. 157, Hugo Radau.
[2] See *Tel Armarna Letters*.

Uras, whose name there was Salem, so Imphal in Manipur or Nipur, the ancient Accadian sanctuary, must have been Jerusalem, the capital of Judah, the daughter of Zion, the city of David, the hero king of the Jews.

The ancient kings were represented as Hawks (Heru = Horus), so Manipur may be identified with Mount Hor, and Nairi must have been the land of the Great Hawk, but the term *iri* and its earlier form *ulu* seems to have signified *holy* also, so the divine ruler of Eden seems to have been styled The Great Holy or Mauru, a term that still clings to this country.

The king who rose to prominence after Alexander's retreat was Chandragupta of the Maurya or Gupta (Ubda) line, and may have been descended from the ancient kings of Judah.

In the time of Gautama Budha there was another religious body of men, the Kolis, who had adopted a life of holiness, and he lived on good terms with them apparently, although he promulgated a second or additional code of law.

In Assyrian days the land of Nairi stretched down from Bhotan over part of Western Burmah to Bassein, but had lost central Burmah. Part of Bengal still belonged to it, and its Western territory accounts possibly for the claim put forward by Burmah to ancient rights over part of Bengal, and would identify the Sea of Nairi with the Bay of Bengal, which must also have been the Sea of Galilee of the Old Testament.

The older form of Nairi must have been Naulu, and many ancient dialects prefixed a consonant to words beginning with a vowel, an aspirate was gen-

erally the first to be adopted, but nearly every letter of the alphabet occurs in ancient names, and a *p* or *b* very frequently, thus the name of Nairi is still extant in Napulu or Nepaul.

It will thus be perceived that many old world names have migrated westward, the Oxus to Central Asia, Khasimar to Cashmir, Nairi to Nepaul, and Jerusalem to Palestine.

The Egyptians called Neherna the land of Neher, and *her* signified *head,* and they mention crossing over the Sea of Neherna, when coming from the land of the Hittites to places in India. The final syllable *na* is a linguistic addition common in Indian languages, arising perhaps from a loose pronunciation of a final *n,* which possibly grew into fashion, and seems to have been incorporated finally in the language.

In a march that will be traced later on, Shalmaneser,[1] son of Assurnatsirpal, crossed the Idigna and passing along the banks of the rivers Charmes and Kabur, advanced to Katni, that is the city of Ni, for *Kat* is an Eastern term for daughter, an ancient idiom for city. Thus this land could have been called Matni (*mat* = land), and the Assyrians' records do this frequently; it is called a land of strength, noted for its mountains, while the *sai* wood cut down there would identify its Eastern position if translated *teak.*

The Pharaoh Thothmes III hunted elephants in the land of Nii, which was reached after crossing over the sea of Neherna,[2] therefore the Egyptian land of Nii can hardly have been any other land

[1] See *Records of the Past,* Shalmaneser's inscription.

[2] See *History of Egypt,* Vol. IV, p. 48, Wallis Budge.

than the Matni of the Assyrians and the Manipur of Burmah.

The King of Adon is given a name, which is transcribed Ahuni or Akhuni from the cuneiform, but that of Ahom is still extant in these regions, and the letters *m* and *n* were not quite distinct in early ages, which with other reasons points to Ahom as the ancient form.

The subjects of Ahom are called Suya or Sukhu in the Assyrian inscriptions, so they appear to have been the people who spoke the Su language mentioned earlier. This was probably Accadian developed almost beyond recognition by centuries of literary cultivation and advancing civilization, until it became the Pali of the East, so closely related to the polished Sanscrit of India.

The demonstration of its relation to modern languages must be left to authorities on philology, a science in which lies latent apparently almost as much historical evidence as in the ruins of Egypt and Assyria.

Sanscrit changes a primitive initial *i* into an *s*, therefore the Su people of Assyrian times would have been the Iu people of primitive times, and the Egyptians even mention the Iuu [1] together with the Lushai in connection with other races of the East. A people called Lushai now live south of Manipur, so the Iuu may be placed in the neighbourhood.[2]

From these indications the Su, Suya, or Sukhu of the Assyrians, and the Iuu of the Egyptians may be

[1] The final *u* is the Egyptian sign of the plural.

[2] In *Indian Village Community*, p. 153, by B. H. Baden-Powell, the Ho tribes of Chota Nagpur are traced back to Arakan and Burmah.

identified with the people whose English name is spelt phonetically Jews, and these are sometimes called Sukees. Many Jews are rather tongue-tied, and lisp in their speech, pronouncing their great prophet's name Motheth ; this peculiarity they share with the Burmese, as a glance over a map of Burmah will show, so there must have been considerable mingling of blood. It is therefore possible that the ancient test of Ephraim was rather between Siboleth and Thiboleth than Shiboleth (Joshua xii. 6).

On leaving Katni or Imphal in Manipur, Shalmaneser, marching south, reached next a city called Kumlin or Katlin, situated probably on the Logtak lake, which was possibly Bethel, for that city was called Luz at first and the Lushai live in this neighbourhood, but Bethel is a very difficult city to identify.

In his inscription Sennacherib of Assyria describes the land of Mount Nipur as a rugged mountain country, where he had to clamber over peaks and ravines on hands and knees, and make his way like an ibex along wooded heights.

When Hezekiah of Judah revolted, he marched against him, and slew the men of Tukharrai ; again in another passage of his inscription, he goes on to say of the same country " the people of Tukharrai, whose abodes like nests of birds are in rugged heights over Nipur," therefore Sennacherib's Nipur could not have been in the Euphrates Valley, nor his Jerusalem of Hezekiah, the one in Palestine, for that has no Nipur near it.

A monument found in Egypt [1] portrays some of the Eastern tributaries of the Pharaohs, with por-

[1] See Rawlinson's *Herodotus*, Vol. IV, p. 59.

traits of important races, including fantastically dressed Libu or Levites, a handsome prince of Punt, Hittites in their long gowns and skull caps, Sudras of the dog-head race, vile Cush of Mongol type, and warriors of Tokhari[1] with lotus-shaped helmets, and a dragon in their hieroglyphic name. This symbol was selected perhaps purposely in order to indicate men of the Dragon city, and may be accepted as a clue at any rate to identify the Dragon Throne of the Shang Ti of Burmah.

The name of Dragon signified probably a more than mortal king, and his position may be gauged by the copy of ancient institutions now existing in the neighbouring Tibet to have been that of an incarnation king, a holy twice-born king, the sacred ruler of the Garden of Eden.

In days remote Pharaoh appointed Joseph, the exiled son of Jacob, to rule over all his house and said: "I have set thee to rule over all the land . . . only on the throne will I be greater than thou" (2 Kings xix. 2).

There is a Chinese word *Taikai*, which signifies "*the Great High*," the point in the heavens round which the constellations appear to revolve, the governing axis of the sky, and the ancient people of Sumer and Accad were great astronomers, and the organization of their empire seems to have been culled from the skies. Sin was the Moon god and Samas or Ra the Sun god, while the great feudal princes were represented by stars in this Kingdom of Heaven founded on Earth. Thus Imphal in Manipur or Jerusalem the city of Uras must have been the seat of Assur of Tekoa, and the Tokari of

[1] Compare Layard's *Nineveh*, p. 230.

later date, therefore Jerusalem may be identified with the capital of Bel of Nipur, where the Tachmonite sat in the seat (2 Samuel xxiii. 8).

Ahom of Beth Adon had at times to fly before the Assyrians to the South, and take up his quarters at a strong city he possessed there on the river Burrat called Barsip, " the city of the King of the Sukhu."

Bassein on the western branch of the Irawady was formerly called Persaip, and the movements of Shalmaneser seem to point it out as Barsip. Then if Bhotan represents the Northern Dan, the kingdom of Judah would have stretched from there to Bassein, or from Dan to Beersheba, and Bassein would have been Elath, that is the city of the King, at the entrance of the land of Hamath. The Egyptians give the name of Mukhipaina,[1] i.e. the city of the great Shipa to a place in this region connected with the Hittite country, so it may be identified with Beersheba, and Bassein. Khamattu was the Assyrian form of Hamath, and it has some resemblance to Thamattan, a native name for Burmah. Hamath was apparently that part of the kingdom which was situated between the Irawady and the Western Mountains towards the south.

During Assurnatsirpal's time a ruler sent from Beth Adon was set up in Hamath in opposition to the Assyrians. He is called in the inscription Ayababa, son of Lamamana, and as the cuneiform name Lamamana is without the determinative for *man*, it has been translated " a nobody," but the name of his city would imply rather a great personage, while *mana* seems to have been some term for

[1] See *History of Egypt*, Vol. V, p. 52, by Wallis Budge.

*ruler*, so that Ayababa was probably a member of the royal house.

Near Barsip towards the east was a small but important city state called Kindan, it was on the river Burrat and near the Sea of the Setting Sun. Gabaru or Gubulai was the titular name of its ruler, and the city is referred to probably under the name of Beth Dagon, a place mentioned in this neighbourhood.

Mediæval records mention obscurely the port of Sindan on the southern coast of Burmah as a collecting depot for teak, often visited by Arab traders, and the modern city of Rangoon has grown up round an ancient temple of Dagon, so that Rangoon has claims to represent the ancient Kindan, the mediæval Sindan, and as the title of its ruler implies, the Gubulai or Gebal of Hebrew and Assyrian records. If this identification be correct, then Gabaru of Kindan must have provided half the name of King Solomon's Ezion Geber and that famous port can be placed at Rangoon. In 2 Chronicles viii. 17, Ezion Geber and Eloth are described as on the sea side of Edom.

Assurnatsirpal gives the name of Gabranisa to this city, so if the latter part of this name can be interpreted by the Greek word *nike* = victory, it may account for the designation of " The city of Victory " which still clings to Rangoon, though the memory of man knows nothing of its origin.

It may be identified also with Zebulon, the haven by the sea (Genesis xlix. 13), and with the scene of Gaal's rebellion against Abimeleck. Kindan was evidently a place of great sanctity and its name so closely resembles the Shairitan of the Egyptian list,

that it may be identified perhaps with that place.[1]

Sibitibi is another name applied in the Assyrian records to the prince of Gebal, and as the term *tibi* carries the sense of sacred or prohibited, this jingling title would identify Gebal with the En Tappuah of the Old Testament, the city of the Tabu king. Its taboo character would seem to point it out as the Upshukinnaku of ancient Chaldean tradition, the place of assembly of the gods, where no fighting was allowed, and where peace reigned.[2]

Then the Shirdanu of Egyptian documents may have been the sacred inhabitants, whom Ribaddu of Gebal thought it was such sacrilege to kill according to his Tel Armarna letter.

Gabaru or Gubulai, the name of the ruler, can be interpreted perhaps by that of Kublai Khan the Mongol emperor of China, because the latter's grandfather Yenghis Khan picked him out of his numerous descendants for his marked ability as " a chip of the old block," thus Kublai appears to have received his name from this circumstance. Ubulai signifies an incarnation and there is a widely-spread belief in the East that a man can be the incarnation of an ancestor.

In China some member of the family is selected generally to represent " the accomplished ancestor " at the annual festival in honour of the manes and great respect is paid to him in consequence ; thus Gubulai of Kindan would have been the incarnation of one of the ancient heroes of Sumer and Accad, and there were apparently several of these goblin kings, in fact they are still scattered about the East.

[1] See Rawlinson's *Herodotus*, Vol. IV, p. 59.

[2] See *Babylonian Religion*, p. 67, L. W. King.

From his name of Gubulai would appear to have been coined the name of Oboth or Rehoboth, and Saul's capital was Rehoboth by the river, that is on the Sea.

In Judges xvii. there is the account of a body of men from Zorah and Eshtaol, apparently Howrah and Puri, passing up through Harran into Ephraim and robbing Micah of his Levite priest, idols and teraphim, and then settling in the valley near Beth Rehob, where they built a city and called it Dan after the name of their father, although it was called formerly Laish, thus Rangoon may be identified perhaps with Lasa or Larsa, a very important city, but very difficult to find. *Ter* signifies a *reed* or *arrow*, the symbol of cuneiform writing, so that teraphim were probably the arrows used in ancient divination, and could hardly have been idols, for these are mentioned separately.

Across the river Burrat, stretching widely over the central land, was the territory of two princes styled Kate Zilu of Kumuki and Ila the Lakian; the former seems to have been a priest king and the latter a war and executive king, for this dual system appears to have been customary in these Eastern kingdoms and has been abolished in Siam only recently, where the ancient cities of Ankor Prabat and Ankor Tom attest the existence of the custom in ancient days.

Kate Zilu signifies The Great or Holy Chatty and his capital was perhaps at Papun, which has a somewhat similar meaning, and Ila the Lakian was king of Central Burmah. Some of the ancient rulers bore the name of their principal river, and some of the rivers that of the ruler of the land, thus the

Burrat could have been called the river of Ila or the Irawady. No instance of this nomenclature occurs in the ancient documents found as yet, but the existing name of the river must have had an origin, and the land of Ila was close at hand.

Thus the Irawady may be identified with the Burrat, Buranu or Ani of the Assyrian records, and its position with regard to the Kingdom of Judah must identify it with the Jordan of the Old Testament. In mediæval times the Sea near Sumatra was known as the Dead Sea.

The land of Lak may be identified further by the varnish trees, which Central Burmah produces in such plenty, for the lac of commerce evidently got its name, like so many other articles, from the country of its production. The land of Ila would then appear to have been the Havilah of Genesis ii. 11, the land of gold.

Marching up the river Burrat from Kindan, Assurnatsirpal reached the city of Burumu, a term signifying "gate," that is capital, and equivalent to the Kuan of Eastern lands, therefore Burumu or Prome on the Irawady would appear to have been the capital of Lak.

Shalmaneser begins the account of his first campaign after ascending the throne, with an attack on Aridi, the city of Ninni, in the land of Simesi or Kumuki. His father Assurnatsirpal states that he advanced along the Burrat to Haridi, the city of Ninni, but drawing off to mountains over against the river, he halted at Beth Sabaya. The city of Sabaton, close to Prome in Burmah, points to the latter as the Haridi of the Assyrians, and of the goddess Ninni, and the city was doubtless known by many names.

The Assyrians, throughout several centuries, give at times the name of Asael to the King of Lak, and the Old Testament gives the same name to the Kings of Damascus, who had dealings with the Kings of Judah, so it may be presumed that this was one of their dynastic names. Therefore Prome may be identified with the original Damascus of the land of Kuru; and Thare Kettara, the Pali name of Prome, is a Burmese corruption of Kurushetra, the famous capital of the Kurus of Indian epic story.

The Assyrians frequently call the King, Arumu King of the Kuru, and the city must have been a great shrine of Ishtar, who flourished in the West in after ages as Venus.

The same king is also styled in the records, "Tabrimmon or Rimmon Hidri of Ezion who dwells at Damascus"; and the southern part of Burmah is still known as Rammanya, the land of Rimmon. This description may be compared with the following passage from 1 Kings xv. 18: "and King Asa (of Judah) sent them to Benhadad, the Son of Tabrimmon, the Son of Hezion, King of Syria, that dwelt at Damascus"; in which the phraseology is so similar that it may perhaps have been copied from the Assyrian stele.

Ezion Geber has often been identified with some port on the Red Sea, but kings of Damascus in Syria could hardly have held territory in that quarter, and the Assyrian records state that one of their kings of Damascus was lord of Ezion, so its position must be looked for elsewhere.

The Western Damascus in Syria is situated on the Barada river, and this name was probably given to

it in memory of the parent Burrat or Burrata, on which Prome was built.

Thus Prome in Burmah may be identified with one of the various cities called Kadesh, with the original Damascus of the land of Kuru, and with Haridi of Ninni or Harosheth of the Gentiles, and as the capital of a country which had asserted its independence.

The full name given to this city in the Assyrian records is Burumu Sarani, itsuru, the capital of the great god Izur, and Eliezer of Damascus was Abraham's servant (Genesis xv. 2), whose identity I hope to prove later on.

Prome may further be identified with Unugki, the city of the great Og or Bull, and therefore the capital of a great king. This has been corrupted into Erech, and occurs as Jericho in the Old Testament, which was called the city of palm trees and Tamar.

As Tomascu, the city of the Tom or Axe lord, a name similar to that of Angkor Tom in Siam or the ancient Kindum in Lulume, it can be identified with Timnath-sera, the shrine or stone of the Tom spirit which was allotted to Joshua, and with the Timna, which played so important a part in the life of that riotous son of Manoah, Samson the lover of the false Delilah.

## CHAPTER VII

## SAMARIA AND JEROBOAM

AFTER crossing the Burrat, the Assyrians mention the district of Sittamrat, which by its name can be connected with that near the Sittang river, and then they came in contact with a great king styled Kha-anu Rabbat or Galbat, the suzerain of many Hittite princes.

Anu was a title for a supreme king, and pat = wing, and winged creatures of various kinds were used in ancient days as emblems of a spirit or nath, therefore his title appears to have signified The Great Spirit King, and his subjects were known to the Egyptians as the Spirit people, while the region is still devoted to the worship of belus or naths, though nominally Budhist.

Now Jeroboam who established the separate kingdom of Israel is described in the Old Testament as the son of Nebat, who caused Israel to sin in some abominable way. Nebat, the Great bat, can thus be equated with Rabbat, and the sin was no doubt a backsliding to some popular but discarded form of religion connected with old superstitions.

Kani Rabbat's capital was Melid, which Sargon of Assyria calls " the city of royalty," and the king is stated in the inscriptions to have dwelt at the foot of the Amanna mountains, while the river

Saluara is described as flowing at the foot of these same Amanus mountains, so as the Saluen river still retains its ancient name, and a range of mountains runs parallel to the course of the river, mountains and river mutually assist to identify each other and some city in the vicinity with the capital of Samaria.[1] The land of Kanu Rabbat, the Pa Kanana of Egyptian documents, must thus have been the land of Canaan, whose people are described in the Old Testament as dwelling near the sea coast.

The Assyrian records indicate that in their days Kanu Rabbat's suzerainty stretched over part of Malayia, and Eastern Burmah to the Yunnan border, and embraced all Siam.

The modern kings of Siam generally include the quaint name of Phra Bat in their lofty and long-drawn-out royal titles, and they possess a ruined capital called Anchor Prabbat; they can thus be brought forward as witnesses for their predecessors the ancient Kanu Rabbats.

The Siamese call themselves Htai or Thai, and their kinsmen, the Laos tribes in the mountains to the north, the great Thai. They descended into the plains a few centuries ago to found their present kingdom and drove back Cambodia to its narrow limits.

The term *lao* has acquired the sense of *old ancient,* so that their name of Laos with the historical evidence to be adduced is sufficient to prove that there could have been little difference of race between the mountaineers and the plainsmen they displaced, and that little chiefly the usual superior hardihood and energy of mountaineers.

[1] Compare Jeremiah i. 19.

The name of Htai with a prefix added becomes Khitai, and its relationship to the Egyptian and Assyrian terms is obvious, and is confirmed by the alternative name of the mountain Laos.

About A.D. 900, a branch of this race or a combination of Northern mountain tribes under Thai leadership conquered the north-western half of China, and founded a dynasty that lasted several centuries. This was called the Khitan or Liao dynasty, and so impressed its name on China, that the latter became known on its western or land side by the name of Cathay, though called Chin on the maritime side; while the Mongols still call the Chinese, the Kheta, a term similar to the Egyptian name of the Hittites.

Yelutsu, the chancellor of Kublai Khan, calls a branch of the Karakitai, who had moved into the West, the Si Liao or Western Laos, thus showing that he considered that the East was their true home. The Laos, whose name is associated with antiquity, have always been known in the East, and that widely by the alternative name of Khitai, therefore they must be the oldest race of their country of which there are surviving traditions.

If this is true of the Laos of the Shan country they must have been very early inhabitants of the land, therefore they must have been living there, an organized nation, at the time of the Egyptian and Assyrian invasions. Their name is thus marked so indelibly on the map of Eastern Asia, that it is somewhat surprising that so little attention has been attracted to that quarter in the search for the Hittites, and that Syria in the West has absorbed so much; for though there are very natural reasons

for expecting to find them there, yet from the moment that definite historical evidence is consulted, the supposed traces of the early Hittites in Syria gradually fade away.

The Egyptians called the Cheta the Spirit people, and this may have been the meaning of their name. They also called them Nib, Pat, Anti, and the Nine Bows. *Anta* signifies a *plain* and no doubt referred to the rich Menam plain, for this designation reappears in the long existing name of Mahachampa, that is Cambodia, derived from Tsampa = plain, a word which has been embodied in the languages of both hemispheres, for besides the Latin *campus*, and its numerous derivatives in the West, there are pampas in South America, and the people who live on the tablelands of the Cordilleras there are called Antis or Campas.

The name of Cambodia might then perhaps be connected with this term, but an ancient name of India was Jambudwipa, and a central kingdom in Burmah with a capital at Pagan or Ava was known by the apparently similar name of Thampadipa, so that the term *ambu* or *cambu* must have had some other meaning than that of " plain."

The Arabs of mediæval times called a kingdom situated in the same region Zanf, that is Zampa, for Arabic does not include the letter P ; therefore the Anti land of the Pharaohs can be connected with the Zanf of the Arabs as the Land of the Plain.

The bow was an ancient symbol of sovereignty, so that the name of " nine Bows " would appear to indicate nine confederate states.[1] The scribes who compiled the Hebrew scriptures from various ancient

[1] See *Records of the Past*, Vol. V, p. 20, Samuel Bagster & Sons.

sources have deviated slightly from this number, and call the seceding kingdom of Israel the Ten Tribes, possibly to avoid exciting the suspicions of the Persian Court, but the correct number clung to the ancient land, for about the thirteenth century of our era, a Shan confederacy was formed there and called Koshanpri, The Nine Shan States, and the "Nine Provinces" was a designation carried away to China, and given to that empire.

Again nine-headed gods are of frequent occurrence in the ancient temples of Indo-China, and it is probably not fortuitous that *siam* is the term for the numeral *nine* in some of the Philippine and Dyak languages, so that evidence is not lacking for the true number of states forming Jeroboam's kingdom.

A further trace of the ancient Samaria can perhaps be recognized in the mediæval kingdom of Kamara or Kmer, situated in Indo-China. This is called in the traditions of the Laos, Tevata Nakhon, the kingdom of the Angels.

These nath people of the land of Anti have not lost all trace of their ancient religious organization, for at a recent coronation durbar at Delhi, the Laos Tsaubas appeared dressed in their ceremonial costumes with wings attached, no doubt a survival of the time when their remote ancestors acted the part of angels round the throne of the Great Spirit King, Kani Rabbat, and it may be conjectured that it was in some such manner that Jeroboam, son of Nebat, caused Israel to sin.

In the ninth year of Sumabu, the first King of Babylon, the city of Dilbat was built (*Hammurabi Letters*), so this was probably Thatun in Pegu, and Melid the royal city of Kani Rabbat; thus it would

seem to have been Sidon the first-born of Canaan of Genesis x. 15, while the term need not signify more than great fortress and would not refer necessarily to the great trading city of Sidon the rival of Tyre.

South of Kanu's immediate territory and across the Saluara or Arantu river came the kingdom of Sapalulme, prince of the Patinian Hittites; his capital Kunulia or Alizir may be placed at Rapribur and the shrunken remnant of his people can still be recognized in the Pateni, who appear to have been pushed somewhat farther down the Malay Peninsula.

His territory included the port of Gaza of old renown, and it may be inferred from the inscriptions that its place has now been taken by Mulmein, though Karai, across the bay, was probably the ancient site.

The Tel Armarna tablets state that Yabitiri of Gaza included Joppa or Zoba in his jurisdiction, so the two places were evidently near together. Not far from Karai, Zobain, the city of the stupa, seems to claim lineal descent from ancient Joppa, while the Zigat mountains in the neighbourhood may preserve some connection with the Tel Armarna city of Shigata.

Near to Gaza, and within Sapalul's dominions, rose the Labanna mountains of the Assyrian records, rich in rare timber, often cut down for transport home; they can thus be identified with the range running down from the North into the Malay Peninsula, and the forests of this Lebanon still maintain their ancient fame. The Western Gaza is far away from the Syrian Lebanon, so it could

not have been the city of the Hittites, near the Sea of the Setting Sun, sacked by Assurnatsirpal, or that belonging to Hanon, the ally of the Pharaoh.

The river Apri of the same country may be identified with the Meklong, on which the town of Rapribur now stands, while Tavoy on the Western coast has a claim to be the ancient city of Taya of the Tel Armarna letters. Thus Sapalul's dominions stretched from Mulmein towards the South and East.

Passing farther on the Assyrians came to the river Sangura and the city of Carchemish, whose Hittite king was also styled Sangura, and the corruption of the ancient Carchemish can be recognized clearly in the modern Zimme, the Muang Mai or Great Meon on the Menam river, the Aroer or Megiddo of the Old Testament.

Close to Carchemish, and nearly always mentioned with it in the inscriptions, was the city of the Gangums, the ruler of which was styled Mutalli, Dipparuda, Tarkhulara, etc., and close to Zimme in Siam lies Labung, and the natives round it are marked off by the peculiar name of Yangomai, which can hardly fail to identify them with the Assyrian Gangumu.

Harimusa is its Pali name, and with the syllables in reverse order this name would bear some resemblance to the title of Mutalli.

Latta is a Malay term for one who is possessed by a spirit, therefore the chief of the Gangums was called possibly the Latta-ta or Great Demon King, and from an original supremacy in that region may have given his name to the Sea of Bengal or Aabba Lattata.

This ancient ruler may be identified in the Old Testament with Deuel of the tribe of Gad of Astoreth Carnaim.[1]

As Joel of Bethuel, that is of the city of the great El, he must have been a high priest of great sanctity. Taanak is a name given to this city in the Old Testament and it can be translated the " Great I am " and would account for the name Yangomai borne by the inhabitants at the present day, the Zuzims of Ham.

Labung can thus be identified with Asmaor, one of the places mentioned in the list of Egyptian tributaries in Rawlinson's *Herodotus*, Vol. IV, p. 59, for *asmi* is the Sanscrit term for *I am.*

Amki or Amam is the Egyptian name given to this country, and in a slightly corrupted form it may be recognized perhaps in the modern Annam, for the ancient kingdom has no doubt been pushed down from its ancient seat, then Amki or Amsi changes readily into Siam, and *Am* signifies *Bull.*

Labung and Zimme or Udumai and Tsummuru, seats of ancient rulers in the land of the Great Plain, may thus be seen to resemble strikingly those dreadful cities of the plain, the wicked Sodom and Gomorrah.

In the Assyrian records the Menam is at times called the river of Musri, which would be equivalent to the similar term used in the Old Testament, the " River of Egypt," thus the original Misri or Musri must be placed in Siam. The meaning of the name is somewhat doubtful, but the vulture so closely connected with the earliest age of Egypt was called *mut,* so I believe it must have been

[1] See Numbers i. 14.

derived from the vulture emblem. Other names that may be attributed to ancient Siam are Magan, Maan, Paran and Mahanaim, all of which may be translated "Great Land," so that Mutsri or Magan and Melukkia appears to have signified Siam and some countries to the south, probably the Malay Archipelago, and Sumer and Accad to have signified Burmah and North-Eastern India.

Leaving Carchemish on the Sangura or Menam, which may be identified with the Arnon of the Old Testament, the Assyrians advanced sometimes against another Hittite prince in a mountain country, with a capital called Bikni or Bakiani; this place they describe usually as the farthest point of their conquests in the mountains of the Rising Sun, the land of the mighty Medes, so Bikni was probably Muang Lem in the Shan highlands, which is called Beikarata in Pali, and is a great centre of Bikus or Budhist monks. It appears to have been a very important city in Assyrian days, and seems to have been one of the Mounts Nebo of the Old Testament. Its name appears to identify it with the Bektan of Egypt, where the Pharaoh Rameses II found a lovely bride to share his throne.[1]

Sargon of Assyria, however, went further, and attacked the Moschians or Moabites, whom he declares he drove into the forests, while he sacked and burned their cities, therefore his Moschians could not have lived in the Western Moab, because that country is not only without forests, but even without trees.

The records mention few campaigns in the land of the Moschians, for Tiglath Pileser I does not seem

[1] See *History of Egypt*, Vol. V, p. 55, Wallis Budge.

to have done more than drive them out of Burmah. Their country was approached after crossing the Idigna, through Khasiari or Khasamu, that is Assam, and through Kumuki, that is Eastern Burmah; while the city of Melid, Rabbat's capital, Harruar or Aroer on the Arnon river, that is Zimme, and the Hittites are mentioned in connection with Moabite campaigns.

Pikhirim of Carchemish, the prince of Zimme, on one occasion allied himself with Mesha of Moab, and Sargon states that Mesha came to him on the shore of the Sea of the Rising Sun, that is on the coast of the Gulf of Siam, to acknowledge his allegiance, while he indicates in his inscription that Moab was on the far borders of Misri.

The ancient Moab was thus situated in a strong position, out of reach of most of the invaders of the Eastern world, which would account for its freedom from the conqueror's yoke, mentioned in Jeremiah xlviii. 11.

It threw off the suzerainty of Israel in early days according to the Hebrew records, and had a religion of its own according to the Assyrians, for they state that the Moschians did not worship the hosts of heaven.

Their country was probably nearly identical with Yunnan, with a capital, Kir of Moab, on the great lake, an important requirement in ancient religious observances.[1]

Yunnan is one of the principal sources of the supply of musk, and probably the oldest, therefore it may be surmized that the name of this perfume was derived from the country of Muski or Moab. The

[1] See *Marco Polo*, chap. 48, by Col. Yule.

name of Mutzes given to some of the tribes in this region at the present day may be a survival of the name of the ancient Musri, and the Mossos settled farther to the north, within the Chinese borders, where they maintain a practically independent national existence, must be a remnant of the ancient Moschians.

After a good deal of fighting, Sargon finally made terms with them, and even gave them some of the territory he had conquered from their Southern neighbours, which they declared had belonged to them in still more ancient days (Judges xi. 15). They must therefore have gained this extension of territory from that subject to the sceptre of Kani Rabbat, that is the King of Israel, which would perhaps explain the position described in the inscription on the famous Moabite stone, for it was Omri of Israel who suffered loss according to that misleading inscription.[1]

The stone was certainly found in the Western country called by Europeans Moab, but the internal evidence of the inscription yields no proof that it had anything to do with that country, because the cities mentioned in it belong to Siam and the Shan country ; for Jazer seems to refer to Gaza ; Bamoth Baal to Bamo, the great mart from ancient days on the Yunnan border ; the plain of Medeba to that of Sanipu of the Ammonites mentioned in the Assyrian records ; Astaroth Carnaim " the residence of Gad from of old " to Labung, the Taanach of Joshua xii. 21, and Mount Nebo to Muang Lem according to clues to be found in the Old Testament.

[1] See *The First Bible,* by Col. Conder (Blackwood), and *Records of the Past.*

Finally there is the use of the term "meon" for a great city; this peculiar name for a city is confined to Siam, and is found nowhere else in the world, so that it is fatal to a Western identification of Moab. In the Old Testament the term occurs only for places in Gilead, and the Eastern territory of Israel.

The inscription on the stone appears thus to have been a copy of a genuine one, and the stone must have been set up in the West by some exile for his own purposes; however it is not likely that any large number of Moschians were ever transported to the West, and the residence of this Eastern highland race in a Western desert country requires some historical corroboration beyond the mere name. Therefore the true land of the Moabites, the seat of the dynasty of the Meshas, servants of Chemosh, must be relegated to the confines of Burmah and China.

## CHAPTER VIII

# THE REAL SITES OF UR AND BABYLON

IN the southern part of the Plain near the Sea was an important place, which Assurnatsirpal states that the Hittites called Pethor or Pitru, and this name would appear to be a contraction of Beth Ur, so it must have been an ancient capital, and according to Numbers xxii. 5, it was at Pethor near the land of Moab that there dwelt that ancient soothsayer Balaam, the son of Beor, therefore Pitrue near Bangkok in Siam may claim this honour.

Far to the south in the island of Sumatra, the city of Palambang marks the site of the ancient capital of some potent king, for Palameswara signifies a supreme lord. Esarhaddon states in his inscription that the King of Sidon revolted from Assur, and allied himself with the neighbouring prince of Sundu, whose rockgirt stronghold was on the coast of the Great Sea. Sunda[1] is a name long connected with and often applied to the Malay Archipelago, and the western part of Java is called Sunda, while the Straits between Java and Sumatra are known by this name, which must have come down

[1] See *Hobson Jobson*, by Burnell and Yule.

therefore from early times, so that Esarhaddon's description points to Palambang in Sumatra or some place in the same neighbourhood as the site of Sidon, the Great City of the Waters.

The island would appear to have been the Ta Neter or Punt of the Egyptians, the land of Pun and the original home of the Punic race, but the term *pun* has no connection with the name Phœnician.

The famous rival of Sidon is associated in old records with an island, therefore Batu Rusak or Beth Rusa, that is Pathros, in the island of Banca may mark the site of ancient Tyre.

Banca is an island not far from Palambang, superbly situated for the head-quarters of a trading race strong at sea.

Something of the real position of the Tyre of the Old Testament, the city besieged for so long by Nebuchadnezzar, may be gathered from Ezekiel xxvi. 7, for the King of Babylon is described as coming from the North, an impossible description if it referred to the Mediterranean Tyre. Again in the twenty-seventh chapter Tyre is described as one among a group of many islands, which had to fear the east wind, while it traded with places that belonged clearly to the Far East.

The Pharaohs frequently included Punt in lists of conquests or tributaries, that are commonly supposed to have been in Syria and Western Asia, although Punt was reached after a long voyage starting down the Red Sea, and one successful expedition is described as occurring in "Ta Neter and the East,"[1] so that the other places, some of

[1] See *History of Egypt*, Vol. IV, p. 53, Wallis Budge.

them Hittite cities, must really have been in the East also.

Sargon of Assyria received the submission of an island situated in the middle of the Sea of the Setting Sun, which he states had never submitted to any of his ancestors, and was unknown " to the learned and the wise." It sent him tribute of ivory, ebony, sandalwood, and other productions of its land, so that Yatnan must have been Ceylon, in the middle of the Indian Ocean.

*Iat* or *iatta* is an Eastern term used for denoting a place or land and *nan* = South, so the name may be rendered Southern Island. He further states that Yatnan was governed by seven kings, and when the Portuguese, the earliest of the European pioneers, reached Ceylon, they found the island governed by seven kings.

The Egyptians sometimes sent an expedition via the Red Sea against an island called Herusha or Helusha, that is the land of Heru or Helu ; now Elu is the name of the ancient language of Ceylon, and the name of the island seems to be merely this term with the customary accretions, therefore the name Herusha or Helusha of the Egyptians points to Ceylon, the Siele-diba of the Hindus, and to the antiquity of that designation.

The countries identified with Burmah, Siam, and Malayia gave tribute of tin and copper, almost invariably, and of ivory and rare timber frequently, and these are not articles that would have been included in the tribute of every part of the world. The Romans did not often receive them, nor did Yinghis Khan, so they may be considered to be

indicative of the area conquered, and that a rich metalliferous one.

Turning next to Babylon, there is an inscription of Shalmaneser, son of Assurnatsirpal, in which it is stated that a civil war broke out in Gandunias between Merodach Baladan and his younger brother Merodach Belusate, who attempted to usurp the throne.

The legitimate heir demanded aid from the Assyrian who had been busily engaged for some years campaigning in the region of the Burrat river. Shalmaneser agreed to intervene, and so desisted for a couple of years from crossing the Burrat and marched to Babylon instead. He passed the two Zabs, apparently two of the rivers in Northern India, possibly the Ganges and Jumna which are often mentioned in the records, and coming south attacked Belusate.

The latter was able to fend off the attacks of the Assyrians during the first year, but in the second he was driven from Gananath, a place near Babylon, where he had taken up his stand, and was shortly afterwards captured and put to death, whereupon Merodach Baladan was established on the throne.

Babylon is generally associated in old records with Cutha and Borsippa, a group of three cities closely connected, so that a glance across the river land of Northern India from the Himalayas will ere long be attracted to Orissa, where the three cities of Pipli,. Cuttack, and Puri seem to reward our search with success.

Pipli is often the form of the name of Babylon in ancient inscriptions, Cuttack merely differs from Cutha in having a guttural added to the end of the

name, after the Eastern fashion, and Puri may be left to Borsippa.

If the prefix *Je* or *Ja* be added to the name of Gananath, the city near Babylon where the usurping brother was defeated, it would become Jegannath, and Puri is the central seat of that curious religious ceremonial corruptly called Jagganaut's car, and perhaps the most sacred shrine in India. Thus the Gananath of Belusate may be identified with Puri and Borsippa, that is with the ancient Ur.[1]

Pipli in Orissa would thus have been the Babylon to which Esarhaddon retired in his old age, leaving Assyria to be governed by his son and heir, and where he built for himself a splendid palace.

When Assurbanipal succeeded to all the dominions of his father Esarhaddon, he left his brother Saulmugina to rule over Babylon as viceroy, but the latter soon attempted to assert his complete independence, and stirred up all the conquered nations in the East against the King of Assyria, therefore the scene of his rebellion and defeat must have been in India also, for how else could the curious fact be explained? that Assurbanipal remained at home during the struggle, or only ventured as far as Elam, instead of marching straight against the usurper, as would have been incumbent on an Assyrian king, had the Kassite Babylon been a city on the Euphrates within striking distance of Nineveh.

The patron god of Babylon was Merodach, and the kings bore the dynastic title of Merodach Baladan, so their kingdom could have been known by

[1] Gananath is the same name as Carnatic, of which Canara is an abbreviated form.

the name of this god, just as Assyria was known by the name of Assur. Now the southern part of India, the land south of the Narbudda, south of the Vindhya Mountains is called the Deccan, or more correctly Dakhshina, and the term is used in Sanscrit as a synonym for "the South," but the original meaning of the name must have been the (ina) land of Dakh, and it may be conjectured that the full ancient name was Merodachshina, the land of Merodach. This would identify a great part of India with the kingdom of Babylon, ruled by the Merodach Baladans, lords of Gandunias, kings of the Sea.

A fact that tends to corroborate this identification still further may be adduced from one of the existing names for Orissa, namely Udradesa, for as "*udra*" signifies "*the sea*" the term may be rendered the Land of the Sea, and is apparently a survival of its ancient designation.

The real name of Orissa is Uriya, and this must signify the land of Ur. Again in Orissa and its vicinity are to be found a scattered race called Dangars, who may be presumed to represent descendants of the ancient Dingirs of Kadingirraki or Babylon.

On his march back to Nineveh, after disposing of Belusate, Shalmaneser states that he sacked the castles of the Chaldeans, so their seats must have been nearer to Nineveh than Babylon, and the references in the records to the marshes that existed in their country seem to point to the delta of Ganges as a centre of the Kaldu or Magi.

In later times the kingdom of Chandragupta, the Indian king who rose to prominence after Alex-

ander's retreat, was called Magadhia, the land of the Magi, and embraced Bengal, so that possibly an ancient Id of the Kaldu was at Calcutta, the Gilzan on the other side of the Zab, so often mentioned in the inscriptions, which is so difficult to identify by any certain clue.

If this is correct, then Gilzan the Great Temple or Shrine would have been reborn in Calcutta, the Great Kota or Cutha, and Howrah would probably be a corruption of the ancient name Zura, which occurs both in the Old Testament and in the Assyrian inscriptions. Thus Howrah near Calcutta would represent and be the descendant of one of the great centres of antiquity ; and the advantages of the situation call for the site of a great city in the vicinity of Calcutta.

Assurnatsirpal in summing up his conquests states he subjugated from the Idigna to Lebanon and the Great Sea ; the land of Lak in its entirety ; the land of the Sukhu with Ripaki ; from the sources of the Ani (Irawady) and Subnat (Brahmaputra) to the land bordering on Sabaton (near Prome in Burmah) he held in hand ; the territory of Kirruri (Tipperah) with Gilzan on the other side of the lower Zab ; to Tel Bari [1] beyond the country of the Zab ; beyond the city of Tel sa Zabtan, Horime, Haruti, the land of the Burutu (fortresses) of Gandunias he annexed to the borders of his country, and on the broad land of Nairi laid fresh tribute.

Thus Babylon is intimately associated with the other states conquered by the Assyrians, and its

[1] Tel Bari is described in the inscriptions as above or beyond the land of Zaban, and this term can be translated as the exact equivalent of Bengal.

territory described as conterminous with them, so the city of the Merodach Baladans could not have been on the Euphrates in a country practically isolated from all others except Assyria and Persia.

The conclusion to be drawn from these facts is that the kings of ancient Babylon were really Emperors of India.

The six great rivers Indus, Ganges, Brahmaputra, Irawady, Salwen, and Menam have now been identified with those crossed by the Assyrians, Ukni, Surapi, Idigna, Burrat, Saluara, and Sangura, by their names, positions, succession, and environments, while the true country of the Hittites and Babylon the Great have been identified by their surviving traces.

Unless therefore it is possible to controvert these guiding facts, the assertion that the Assyrians in their campaigns against Nairi, Babylon, the Sukhu, and the Hittites carried their arms across the Himalayas into the Far East must be admitted to have been proved.

The further identification of many interesting places may then be left for further examination, in which some mistakes cannot affect the main contention, and it is very difficult to carry the identifications quite home to the actual sites.

However, the principal object in view is to demonstrate the Eastern domicile of the most famous races of antiquity and the source of ancient civilization.

Elam, after a long and glorious existence, suffered such terrible blows at the hands of Assurbanipal about 650 B.C. that the kingdom seems to have thereupon collapsed, and passed into oblivion as

completely as its rival Assyria did shortly afterwards. The records give little information about its Western territory, for the Assyrians seem to have seldom tested its strength and comparative poverty there.

Bethimbi, called a strong frontier fortress, evidently excited their cupidity; and as *umba* and *id* are nearly equivalent terms, perhaps Meshid, the great Id on the caravan route to India, may represent it.

Ansan was an alternative name for Elam, and the term can be recognized in the modern name of part of the old kingdom, changed into Korassan by elision of the *n*, a common linguistic process in this region.

Persia was the native land of Cyrus the Great, who commenced his career as prince of Ansan, or Assan.

Seistan and Khelat are names that occur in the Assyrian records, and the Brathu, a submerged race in Beluchistan, probably represent the ancient people of Martu, for the former name seems to be a corruption of the latter.

Pathan or Pitan is a term which has probably been adopted from the ancient inhabitants by a race who are mainly intruders from Central Asia, and Afghan is possibly another form of Hanef; however, the people themselves claim and use the name of Beni Israel.

A few of the places in Western India retain some recognizable trace of the old names, if not of the old positions, such as Lahore with Lahir, Indore with Hindear, Patiala with Patiyail, and Canauge with Kinukta.

The Gurkhus are mentioned by Tiglath Pileser,

and there are Kurkus now in Central India, and Gorkhas in Nepaul, but identifications are obscure and difficult in the West.

Tiglath Pileser I marched into the South during a series of campaigns, in which he claims to have conquered forty-two countries, and he was supreme king at Babylon for seven years, until the great vassals of the empire deposed him.

Passing through some unidentified countries, near mountains in India, he reached a land called by the natives Mutsur, the capital of which was Arin at the foot of Mount Aisa; and a great state in Southern India is still known as Mutsur or Mysore, and possesses a city called Salem, under the Sivaroy hills.

The term " Kalamma " often occurs in the records as joined to the name of some sacred shrine, such as E-Kur-Kalamma, and *arin* is the Semitic word for an *ark*, which would denote a shrine, so that Salem in Mysore may represent the ancient Arin, the ark city of Mutsur.

The land of Komani[1] came to the help of this country, and one of its cities was Kunusa, which may have been the modern Kunnur near Coimbatore. The capital of Komani was Kipshina (*Kip* = stone and *ina* = city), the City of the Stone, and Coimbatore must have been a sacred umba, and probably the shrine of a deified stone, for that was of old a widely-spread religious emblem, and is even still so to a certain extent. However, these stones seem early to have taken the form of statues, which were worshipped as goddesses, so the secret leaks out,

[1] See *Marco Polo*, Vol. II, p. 318, 1st edition, by Col. Yule.

that even Venus, fairest of goddesses, must have been plain as a girl.

In the East, a comb is the symbol for a woman, and the word may perhaps have been coined from coimba, the seat of a goddess.

Cape Comorin is at the southern point of India, and the name, in the form Comari or Comani, has been connected with the South from antiquity, therefore Coimbatore with its surrounding territory may represent the ancient Komani the ally of Mutsur. Turning to the north and to Namri the river land, there was an important city there called Meturnat, which gave the name of Turnat to the river on which it was built, and this was crossed by Assurnatsirpal on his way to Zamoa, the land about the Brahmaputra. His movements in advancing towards the East and Nairi seem, however, to make Patna somewhat far to the West, but this city was the one mentioned probably, and it may be identified also with Bosra, the Palimbothra of later times.

As the Assyrians entered the land of Nairi they came in contact with one of its princes styled Labduri son of Dubuzi of the land Nirdun, so that Dubri the Tablet city at the bend of the Brahmaputra may have been his capital.

*Nur* = light and the term was associated from ancient days with this province. Another state in this region is called Elipai or Ellip, and the Lepchas are doubtless descendants of the ancient people. The ordinary meaning of *pai* is temple, while Labduri signifies great tower, so Labduri was probably King of Ellip. In Sargon's days this prince was called Daltu of Albani, *daltu* = door, and Jalpaiguri was one of the Alpa cities, so his

seat must be placed somewhere in the vicinity of Sikkim, near which the Lepchas now live, and where there was a city called Babeth.

Ellip was allied sometimes with Karkar and Van, or Cachar and Manipur, so the land of Nirdun so frequently mentioned in the Assyrian records must be placed in close proximity to Sikkim and the Brahmaputra.

At the city of Punakka in Bhotan there now resides a very sacred personage called the Durmah Rajah, and although this term is stated to signify the spiritual rajah, it may be a survival of the ancient title of Labduri of Nirdun, in which case the present rajah may claim an unbroken descent from the gods.

The region was evidently famous for a great tower, and a great tablet, and the surviving traces point to the vicinity of Sikkim.

Another prince of Nairi was Anhiti of Kirrurie or Rurie, and as the same dynastic name Anhiti is given in the inscriptions to the prince of Supri, he may be identified with the ruler of Sipar, that is with the Tipperah province, which may thus be identified with the land of the great Ru, and probably with the Arget Ros of the Hebrews.

Another name that occurs for a prince in this region is Arrapakhitis, that is the Hiti or shrine of the great Hawk, identified with the Sun god, so it would seem to have been the En-Shemish of the Old Testament, the first city of Samas the Sun God, which was near E.sida, the shrine of the goddess, Ishtar or Sita as she is called in Hindu legendary lore.

This sanctuary was so famous that it gave a name

to the river near it, namely, the Idiklat or Nizallat, for *kallat* signifies a *bride* and hence a goddess, the wife of the King, thus the part of the Brahmaputra near Tipperah is sometimes called the Idiklat in the inscriptions. Therefore Sonargam has claims to represent the ancient Sipara or one of the Sepharvaim, and *Son* signifies both Sun and Hawk, while the prince of this country is sometimes called Argistis, but he had other names, and another capital at Karkar, which was called Arascu also. He is mentioned in the records under the names of Ursa, Urmanya, and the Urquan, the Great Gate, and his country received a name equivalent to Armenia. This lord of Tipperah or his majesty Arame of Arascu held a very leading position towards the end of the Assyrian period, when he appears to have become the predominant prince in the Kingdom of Judah.

His capital was evidently a very important centre for Karkar, was taken possession of by the Assyrians very often, and made the seat of their viceroys. It was no doubt one of the great gates that protected the sacred king held by one of the Four Porters of Heaven.

Near this capital was the city of some great priest ruler styled Uas-surme of Tubal, which seems to have been Silhet according to the indications of the Assyrian records and to the name of the river Surma on which it is built.

When in or near the land of Neherna the Egyptians called part of their campaigning grounds the great circle, and even mentioned lands at the back of the great circles, therefore Sumer and Accad must have been divided apparently into feudal princi-

palities called circles like the old German Empire. At the centre of each would have been a ruler to govern the territory under his charge, and at the Centre of the Empire would have been the supreme sovereign the Axis King, like the sun in heaven.[1]

The mountains of Tabal mentioned in connection with Shobari or Sipar and the region near the Brahmaputra seem to have signified the western range of Burmah facing India, for "the men of Kilukhia, who dwell in the mountains that front the land of Tabal" mentioned in the inscription of Tiglath Pileser III, must refer to the inhabitants of Arakan, which may thus be identified with the original Cilicia. This was the country of a prince or more probably a priest ruler called Akhabbu of Sirala, at any rate Akyab in Arakan retains his name.

Tiglath Pileser I after defeating the Moabites, who had seized part of Kumuki or Central Burmah, finally drove their allies across some river, and then recrossing, marched into Urrakhinas (Arakan), and asserted the supremacy of Assur.

In Arakan is a city called Koladin, the great Adon, and in 1 Chronicles vii. 24 it is stated that Sherah, daughter of Ephraim, built both the nether and the upper Beth-Horon. The name of the country *Ura* = Ark and *gan* = great marks it out as a place of great importance in antiquity.

An unidentified ruler called Matte of Tuna or Atuna may perhaps be placed in this province of this very complicated empire.

[1] See *History of Egypt*, Vol. IV, p. 52, Wallis Budge.

## CHAPTER IX

# THE CAMPAIGNS OF ASSURNATSIRPAL

KHASAMU has been identified with the modern Assam, for the Assyrians generally mention passing through it on their way to Adon and Kumuki, while the city of Khasimar or Nugash has been placed at Gohatti, but Khasiari must have included part of the hill country between the two valleys, for the Assyrians state that it was a rugged mountain country abounding in vast lakes, and during the rainy season, which is very heavy in Assam, regular seas are formed there, so the Kasia hills must have been part of Khasamu.

Close to Khasimar and sometimes incorporated with it for administrative purposes was the province of Babeth ; this term might signify the gate country and refer to the entrances to the passes into the mountains of Bhotan and may be identified with the modern Duars, where are the cities of Jalpaiguri and Siliguri, and the Assyrians call some place in this vicinity Mount Siri, so it would seem to have been the Mount Seir of the Old Testament, or possibly there was only one city in ancient days, and one of the sites is occupied now by a new city.

The patriarchal custom followed by Jacob of working for the parents to obtain a wife is still in force

in these regions, and other customs mentioned in the Old Testament.

Some of the Assyrian kings adopted the title of Kishiati after their conquests in the East, and this apparently signified lord of the city of Kish, and would have attested their suzerainty over a great sanctuary famous from the earliest days of Sumer and Accad.

Near Arbaki, and Tulabnai, the seat of a king called Jabin, was the fortress of Tushkia, often held by the Assyrians as an arsenal for munitions of war and basis of supplies.

Assurnatsirpal mentions several occasions when he stored the harvests of Nirdun and neighbouring countries in Tushkia and he built a castle there for himself.

Again amongst the Tel Armarna letters are some from a foreign prince called Tushratta of Mitanni, and two princesses of his house, Gilushipa and Tadushipa, married Amenophis, Pharaoh of Egypt.[1]

These names point to the Brahmaputra valley, and the capital of Tushratta of Mitanni must have been in Gilhi Bitanni.

The four principal cities of the valley mentioned in the Assyrian records seem to have been Arbaki, Tushkia, Tidi perhaps Tezpur, and Dandamusa.[2]

Assurnatsirpal mentions a revolt that broke out at Kinabu, but Dandamusa, a city of his dominions, marched out to subdue the rebels, and he quickly assembled his forces on the Subnat river, and join-

[1] See *History of Egypt*, Vol. IV ; *Tel Armarna Letters*, Wallis Budge.

[2] See *Annals of the Kings of Assyria*, p. 240, King and Budge.

ing his loyal subjects, he advanced to attack Kinabu, which was soon captured and razed.

Hulai, its governor, was flayed, and then the Assyrians proceeded to slaughter the soldiers of Nirbe in Kasiari at the foot of Mount Ukhira, and gathered in much spoil of cattle.

Zamoa probably included all the territory subject to the ruler of Hebron and Kish, and the mountain part in Bhotan was called Lulume and Nizir. An Assyrian geographical work [1] states that Nizir was the land of Gutium, so all three names must have applied to Bhotan, and the boundary may have lapped over into the valley ; with the continual wars going on, frontiers must have changed very often.

The records describe Lulume as a country of exceedingly lofty mountains such as are to be found in Bhotan, and one particular mountain near Bunasai is called Sinipa and described as piercing the sky beyond the flight of eagles.

This description tallies exactly with accounts of Mount Chomalari near Punakka in Bhotan which rises sheer to the sky.

The chief cities of Lulume were Lulume identified with Tashisudon, Bunasai now Punakka, Barai now Baro and Larbusa possibly Buxar near the frontier.

Assurnatsirpal fought some fierce campaigns in Lulume and declares in his inscription that none of his Sires had ever been there before.[2]

[1] See *Records of the Past*, Vol. XI, p. 149.

[2] Shalmaneser, when campaigning along the Idigna or Brahmaputra, declares that he advanced as far even as the part " where the waters gush forth," therefore he must have marched to where the Sanpu of Tibet forces its way through gigantic

He states that Jabjav, prince of Dagara, had seized the whole land of Zamoa, and had constructed a fort near the city of Babeth, but was defeated and fled to the mountains, and to the city of Barai in Zamoa, so he pursued him, ravaged the country, and then withdrew to make more efficient preparations.

As soon as he was ready, he left his head-quarters in the plains, and marched to Babeth; to the land of Nizir, which the natives called Lulu Kinaba, he drew near; the city of Bunasai belonging to Musazina and twenty cities he captured. The rebels fled to a difficult mountain, and he captured seven regular fortresses of Nizir; to the cities of Nizir that no one had ever seen he made his way; Larbusa, the fortified city of Kirtiara, and eighty others he captured among very lofty mountains. One hundred and fifty cities of the land he seized (the scribe is here perhaps exaggerating the great king's successes). Larbusa, Durlulume, Bunasai, and Barai he captured and razed. He also took Hasabtal of Sukme, which was possibly Tumlong in Sikkim.

The princes of Zamoa submitted at length and a viceroy was placed over the land. While at Nineveh, he heard of another rebellion in Zamoa, so he again set out to ravage the land. He crossed the Lower Zab, and to the vicinity of Babeth proceeded; the river Radanu at the foot of the mountains of Zimaki,[1] his birthplace, he approached and collected

gorges to join the Brahmaputra. These rapids had never been visited by any European until quite recently, when Capt. Goodman Ward accomplished the very difficult feat, and he has broadcasted an account of it on the wireless (*Records of the Past*, Vol. V, p. 32. Samuel Bagster & Sons).

[1] Probably this was Kumaon.

the tribute of Dagara. Near Zimaki he added chariots and battering-rams to his munitions of war, then crossed the Turnat river on rafts of skin, and to Amali, a strong city of Arastua, he advanced.

This place be besieged, captured and razed, then Khudun (Tashisudun) and twenty cities in the vicinity he took. The cities of Barai, Kirtiara, Bunasai together with the province of Kasimar he ravaged, and then withdrew.

He afterwards went on to attack the royal city of Zamri of Ameka of Arastua or Hebron ; the warlike tribe of Kalabu (the great Father of Kinabu) came out to resist him, but was defeated, and their bodies left to rot on the walls of the sacked palace of Zamri. Finally the princes of Zamoa submitted, and accepted his yoke, and a viceroy in Calach was appointed.

Zimri was the name of the prince of Lachish according to the Tel Armarna tablets.

Assurnatsirpal gives the name of Dagara to this region near the ancient province of Khasimar, therefore the Dagara tribe would appear to have migrated westward to Jummu and the region of Cashmir, where are now to be found the people called Dogras.

From 1 Chronicles xxvii. 21, Khasiari would appear to have been the seat of the half tribe of Manasseh placed in Benjamin over which Abner's line ruled.

Assurnatsirpal goes on to describe a short campaign in the land of Azuri ; the rebels got ready the city of Mizu as a stronghold, but were defeated and their corpses were scattered from Zimaki as far as the Turnat river.

On another occasion Assurnatsirpal says that leaving Tushkia which he had fortified, and where

he had stored the harvests of Nirdun and neighbouring territories, he descended the Idigna on rafts, and went to Pitura in Dirrai, a strong city with two forts. After capturing this place, he burned a number of the inhabitants, built a pyramid of living victims, and impaled seven hundred soldiers. He then advanced to the city of Kukunu, facing the mountains of Matni, and captured it. He occupied fifty cities of Dirrai, and then withdrawing, he marched to Arbaki in Gilhi Bitani, where the people quailed, deserted their strongholds and fled to Matni, a land of strength ; so he pursued them, slew a thousand soldiers in the rugged hills, and collected much spoil.

Leaving some city in the vicinity of Cuch Behar, Assurnatsirpal appears to have floated down the Brahmaputra for some distance, and having entered the Garo hills appears to have attacked and captured the city of Tura there in the Terai. This city still exists, and *terai* is a term used in India to denote thick reedy jungle at the foot of mountains.

After ravaging this country, he must then have passed on to the upper valley round Goalpara and Gauhatti to conduct one of his terrible visitations there also.

The Assyrians apply the term of Madai or Manda, that is Medes, to most of the races living in the mountains, probably to those outside the great circles.

They apply it to the people living as far to the east as Bikni or Muang Lem, which is described as in the land of the far-off Medes of the Rising Sun ; to the mountain tribes of the Himalayas ; and to those of Central Asia, who were the Medes, who assisted in finally crushing the broken remnant of Assyria, left after the Cimmerian invasion.

The Assyrians give the name of Khupuskia to the capital of Nairi, so it may be identified perhaps with the Pisgah of the Old Testament from which Moses surveyed his kingdom, for Shalmaneser, after taking Haridi or Prome in Burmah, transported his army through trackless mountain paths to Khupuskia, and then marched down to Sugunia of Arame of Arascu, probably Sonargam ; after which he went down to the Sea of Nairi and purified his weapons in salt water.

When Sennacherib came up to attack Jerusalem, Hezekiah of Judah is made to act through Eliakim, who was over all his household, so the latter must have been his war lord and executive officer, in fact his Shogun.

Hebrew tradition assigns to the descendants of King David the position of Rishinim or Cohenim, that is of priests, or at any rate sacred religious personages, and until the fall of the monarchy, the rulers of Judah are described as scions of his line, so it is probable that the great king mounted the Dragon throne in the later part of his reign, and that his house continued to nominate a prince to fill that august position, for Elihu was one of the brethren of David according to 1 Chronicles xxvii. 18, and the great idol at Lhasa in Tibet is called Jo.

Adon was the city of Uras or Kap Rabi the great stone, and the terms *as* and *adon* acquired a secondary meaning of an *ass*, so such names as Hezekiah and Ezekiel could have been coined from the name.

The great stone must have been the Tablet or Dubu on which were inscribed The Ten Commandments, the possession of which gave great dignity and prestige to the King of Judah; however the

original tablet with a code of law inscribed on it seems to have been deified as a divine emanation of the Creator, and was at one time idealized apparently by an artistic race as a goddess, represented by a sculptured statue, for the ancient Jews were accustomed evidently to burn incense to Ana the Queen of Heaven, according to Jeremiah xliv. 17, although it was contrary to the strict faith.

Sargon of Assyria records carrying away Haldia, one of the divinities of a great temple city, and this name may be compared with that of Huldia, the prophetess, wife of Shallum (2 Kings xxii. 14).

This loss so affected Ursa the Armenian that he committed "harakiri."

Attached to the elaborate service of these deified emblems were apparently ladies of the Great House, called *Shipa* princesses, and when Amenophis of Egypt married the daughters of the King of Mitanni, they bore the title of Shipa.

Some thousands of years later, when King Thibaw of Burmah succeeded to his ancient kingdom, he was offered three of his half-sisters to share with him the Peacock throne named Supayagyi, Supayalot and Supayagate, and he married the last two, but Supayalot turned out a very Jezebel, and after some years, stained with crime and bloodshed, she wrecked his throne and dynasty, so that the ancient term *shipa* seems to have lingered on into modern days.

Another Eastern queen of Egypt was Thy, daughter of Iuaa and Thuaa, and her tomb resplendent with gold has been discovered recently in Egypt.[1]

[1] See *History of Egypt*, Vol. IV, p. 97, Wallis Budge.

*Aa* signifies *great*, and though unfortunately her native land is not mentioned in Egyptian documents, the daughter of the Great Iu and the Great Su may be traced to the land of the Iuu or Sukhu, and Manipur.

She influenced her son Amenophis, the heretic King of Egypt, to change over from the worship of Amen to that of Aten, which appears to have been of Eastern origin.

Aanen was the name of the brother of Queen Thy, and this looks like the primitive pronunciation of Aaron.

One of the Tel Armarna letters is from Abdulshipa of Jerusalem, and in it he declares that the strong arm of the Pharaoh had gained for him his position, and not his father or mother, that is his descent, so it is possible that his sister Thy gained for Aanen the position of High Priest at Jerusalem, but I do think that he could have been the King of Judah.

One of the names given to the King of Katni was Ilban or Iljav, another was Sonaya or Sonai, King of the Sukhu, equivalent to the Hebrew name Jeconiah, and in recent times there have been rajahs in Manipur styled Seenaputtee or Sonaputtie; now *sona* signifies *golden* and *puttee* is a corrupt form of *putra*, signifying *son*, that is *king*, so that Sonaya may be translated the golden king, and there are many traditions in the East of a golden king in the days of old; moreover the Chindwin river in Manipur is called the Tsonai also, while in the Assyrian language *urassi* signified *golden*.

An ancient Accadian name for Nipur was Mulkitki, the city of the great Sun, a term used widely in

the East for a great king, and one of the names of the Sun was Son = Hawk, so that Ilban of Katni could have been called Ullusun of Van, the Great Hawk of Heaven, and such is the name Sargon of Assyria gives to a king of Manipur in his days, who had a very troubled reign.

Among the Egyptian hieroglyphic documents which have been recovered, is one recounting the life history of Sinuhit, a royal prince who had fled from Egypt on the accession of his brother Usertasen, in fear of his life, for intriguing against the new Pharaoh. Leaving his family and everything behind him, he escaped alone, and made his way from state to state through Kedem or the East, till he reached Upper Tonu, where grapes grew and the language of Egypt was known.

He assured the King of Tonu, styled Ammi Anshi, that the Pharaoh did not covet the land of the North, and would only attack the South, so he was well received, married a daughter of the King, and settled for many years in the country, where a share of his brother's military abilities soon won for him a great position.

Finally after many years he made terms with his brother, and again leaving his family and possessions behind him, he returned to enjoy the favour of the Egyptian court, and to prepare what was of supreme importance to an ancient Egyptian, a sumptuous funeral; thus Upper Tonu may have been the Northern Adon, or Atuna in Manipur, distinguished from the lower Tuna at Koladin in Arakan, but the identification is merely a possibility.

Amongst the Tel al Armarna tablets is one from

Urusalem [1] stating that it was the city of the god Uras, whose name there was Salim.

Ur, bar, Kal, Sal, and gal are some of the many Eastern terms for "great," consequently Urum, Barum and Salum would seem to be equivalent terms, and the god Salem of Jerusalem would seem to have been the same deity now worshipped by the Brahmans under the name of Om or Brahm, that is Barum, for the only change in the name is the dialectic term for "great."

A priest of Barum or Urum could thus have been called Brahm-a or Brahmana, that is a votary of Brahm, or Urum-u, that is a votary of Urum or an Aramæan.

The ancient princes of Burmah are sometimes called Aramu or Urumu in the Assyrian records, so that if these derivations are correct, they would account for the name of Brahmadesa, the land of Brahma accorded to Burmah in the East, and Tiglath Pileser I frequently gives the name of Aram to that country in his great inscription. Then the kingdom of Judah would require but little of the usual linguistic change to become the land of the Veda.

However there were many Arumu in other parts of the East, for Tiglath Pileser III states that Arumu lived on the banks of the Ukni or Indus; Surapi or Ganges; Idiklat or Brahmaputra; and Burrat or Irawady; and Sargon of Assyria mentions the wicked Aramæans of the Ukni or Indus valley, Gambul, and other parts of Western India.

The kings of the ancient world were accustomed

[1] See *History of Egypt*, Vol. IV, Wallis Budge. *Tel al Armarna Tablets*, Letter from Abdshipa.

to include in their own names that of the god they worshipped; the Egyptians used the name of Amen, the Babylonians that of Merodach, the Assyrians that of Assur, and the Phœnicians that of Baal, so Ahom of Beth Adon may be accounted a worshipper of Om.

The supreme deity of the Brahmans is known to be an immortal spirit, so that the name of Ahom would not amount necessarily to more than that the god worshipped at Jerusalem was a heavenly spirit called Om.[1]

[1] See Psalm xlviii.

## CHAPTER X

# CAMPAIGNS OF ASSURNATSIRPAL AND SHALMANESER

ASSURNATSIRPAL gives the following description of an expedition he made when in the East: starting from Calach he reached the city of Tabite in ten days, having crossed the Idigna river on the way; therefore Calach, his basis in India, must have been some place on the western side of the Brahmaputra, and the length of the march indicates some central city in Bengal.

Withdrawing from Tabite after receiving tribute of gold, tin, etc., he skirted the banks of the river Charmes and halted at Magarizi, a name that signifies a great Rishi or Priest, so that Sylhet, the great shrine, also called Scrihatta, on the Surma river in Cachar, seems to meet the needs of the Assyrian description.

After gathering the usual tribute including tin, he passed along the banks of the Kabur river to Gardiganni, and exacted his tribute.

An early English map of the East places a river Chyberis in this part of Cachar, but is too roughly drawn for exact identification; however it proves that until modern days a river called Chyberis or Kabur was to be found near Cachar, therefore Silchar on the river Barak, the chief centre of Cachar, would

appear to represent the ancient Gardiganni on the Kabur,[1] and the Karkar or Arascu of his majesty Argistes or Arame of the Armenians, frequently mentioned in the records.

In another part of his inscriptions, Assurnatsirpal states that a revolt having broken out at Suri in Hamath, he assembled his forces on the banks of the Kabur and collecting tribute from Salman Haman of Gardigan, and Iljav of Sonai, he marched to Suri, and after quelling the rebellion he handed over Hamath to be administered by Asael, King of Lak.

This indicates that he marched down from Cachar into the Irawady valley, and quelled a revolt at Suri there, and then handed over the country to the King of Damascus (Jeremiah xlix. 23).

From Gardigan or Silchar in Cachar, Assurnatsirpal advanced to Katni, already identified with Manipur, the king of which was styled Sonaya, and lord of the Sukhu; after receiving his tribute he marched south to Kumlin or Katlin, which was probably on the Logtak lake, and has been identified with Bethel, and then to Beth Halupe, which perhaps refers to Koladin in Arrakan, and the nether Beth Horon where there was a representative of some ancient dynasty apparently.

On receipt of his tribute, the Assyrian visited Zirki next, and this place would seem to have been one of the great cities in the Tipperah-Cachar province, for Zirki is elsewhere described as on the farther side at the great passage of the Burrat Sea, and this description seems to refer to some short sea route across the Bay of Bengal to avoid the long

[1] See note on Kaber, the land of rubies, in *Cathay and the Way Thither*, Vol. I, p. clxxviii, by Col. Yule.

mountain route by land. So Zirki must have been near to Tipperah, for the next city reached was Supri, which may be assumed to have been a capital in Sipara or Tipperah, and was probably Sonargam.

He then mentions Nagaraban, but its position is uncertain for there was perhaps a break in the campaign. The scribes who compiled these inscriptions had to present an imposing series of unbroken victories over vast areas, therefore they combined apparently the successful expeditions together, and retold the victorious campaigns a second time but under different names, for the delight of Nineveh, and the greater glory of its ruthless kings.

However following Nagaraban in this inscription comes an account of his advancing to near Kindan on the Burrat, already identified with Rangoon. The Assyrian then passed up the Burrat to mountains close to the river, and halted at Beth Sabaya or Sabaton near Haridi (Prome). After collecting tribute from Haridi, which is described as on the farther bank of the Burrat, he turned south again, and marched to the outskirts of Ilat or Anath (possibly the modern Henzada), which was situated on an island in the middle of the river, but withdrawing, passed on to attack a place called Zuru or Suri, the fortified city of Sadudu of the land of the Sukhu. It must have belonged thus to Ilban of Katni or Ahom, and the city of Sadudu could have been called As-dudu, so the description of Zuru points to Ashdod, Elath, or Barsip, that is Bassein.

Zuri had put its trust in aid from Babylon, and Kassite troops helped to defend it ; notwithstanding which, and a stout resistance, Assurnatsirpal soon

forced his way in, and Sadudu had to make his escape by the Burrat to save his life.

There then fell into the hands of the conqueror, Zabdan, brother of the King of Babylon, Belbaladan the great seer who marched at the head of the Kassite army, and the troops in the service of the Kassite King.

Amongst the spoil were some Bit Halupe, which were possibly house galleys or shallops, that is ships, for there is subsequent mention of such a capture, and if that is the meaning of this ambiguous term, the Babylonian support must have come by sea.

Having gathered in the spoil, consisting of tin, sadi stone (jade ?) and other articles, Assurnatsirpal razed the fortifications, and imposed his ordinances on the land of the Sukhu, while the fame of his exploit spread the fear of his dominion to Gandunias and the land of Kaldu.

In Judges vii. Gideon, after his brilliant victory over the Midianites with his three hundred heroes, is recorded to have driven his foes to Beth Shittah in Zererath, and to Tabbath on the borders of Abelmeholah, and this would appear to mean that he drove them to Chittagong in Kirrurie, that is in Tipperah, and to Tabite near the Surma river in Assam.

Again a little later, the Midianite host were encamped in fancied security at Karkor, and Gideon marched up by the east side of Noba and Jogbeha and smote them utterly, that is they were at Cachar, and he marched up through Burmah on the eastern side of Nipur and Goalpara, for *jog* = four.

After his great success at Suri, Assurnatsirpal retired to Calach, his head-quarters in Bengal, but it was not long before another rebellion in Burmah roused the Assyrian to take the field again, for the

land of Lak, the city of Khindan, and the whole of the Sukhu had formed a combination against him. So he crossed the Idigna, and embarking in ships he had captured at Suri, he made the passage to that city in Bit Halupe by sea, and advanced to the narrows of the Burrat. After a series of operations up and down the river, he succeeded in capturing Ila the Lakian, and transported him to Assyria, while Khintiel (of Gebal) was shut up in his city, and had to purchase his safety by the sacrifice of all his treasures.

Next year, Assurnatsirpal set out to punish the King of Adon, lord of the Sukhu, for his share in the rebellion, and marching to Beth Adon, the city of Kap Rabi, an exceedingly strong fortress, he captured and razed it ; and while there collected tribute from the neighbouring prince, Jabin of Tel Abnai, consisting of gold, tin, timber, etc. He then made a raid into the Hittite country and gathered tribute from Bet Bakiani or Bikni, identified with Muang Lem, where he menaced the land of Anil.

Marco Polo [1] when at Caugigi in the Shan country, probably this very city, and a centre of the Igigi, mentions a neighbouring state called Anin, a name that seems to have been the local pronunciation of Anir, a stone, for an *l* or *n* takes the place of the letter *r* in these regions.

After visiting Nulia of the Patinians and other Hittite centres, the Assyrian returned to Adon, and received tribute of gold, tin, timber, sai wood (teak) and cattle. He goes on to say, that in those days he threshed the lands of the Hittites, and forced the kings, who came out for war, to submit to his yoke,

[1] See *Marco Polo*, Vol. II, p. 79, Col. Yule.

and pay him tribute and homage. He took from the lord of the Gangums the superb furniture of his palaces, and beautiful coloured stuffs, which were perhaps muslins from Musallim of the Gangums, or gauzes from Gaza of the Patinians.

He crossed the Aprie river or Meklong to reach Kunulia, the capital of Lubarna of the Patinians, where he received tin, timber, elephants' tusks and hides, and pagutu, and was astonished at the wonderful wealth of the Malay prince.

Assurnatsirpal further mentions crossing the Arantu or Salwyn river on his way to the country of the Labanna mountains, near Gaza, and when quartered there he collected tribute from Tyre, Sidon, Gebal, Makullat, and Arvad, and they accepted his yoke.

Arvad is described in the records as an island in the Burrat Sea, and so may be identified with Bilu Gyun, the island near Mulmein, and as the seat of Uperi of Dilmun which is stated by Sargon of Assyria to have been some distance off the coast, and is connected with the ancient land now called Pegu.

Shalmaneser, son of Assurnatsirpal, describes some interesting campaigns he fought against Ahom, lord of Adon, King of the Sukhu, who appears to have made a protracted resistance.

Crossing the Idigna, the Assyrian passed through Khasamu and Diknunu to Lahlahte of Ahom, and as the term signifies a court, Lahlahte would appear to have referred to his capital in Manipur.

From this city the King of the Sukhu made his escape to another fortress, but again had to fly before the invader, and retired to Barsip in the south, which Shalmaneser calls Burmurina, so it

can be identified with the Hebrew Hormah, which was also called Zephath according to Judges i. 17, that is the Shepa city, or Beersheba.

Here Ahom succeeded in repulsing the Assyrians, who were forced to raise the siege, and draw off to various cities in Central Burmah, which they stormed and sacked.

Amongst others they captured Paburrukhban on the other side of the Burrat, which can be identified from parallel passages in the inscriptions with Napigu or Dapigu, that is the city of Pegu. Leaving this place, Shalmaneser marched to Sasabe, the city of the Gangums or Labung, and ravaged the country of the Hittites.

Returning to the Saluara or Salwen river he set up a pillar of victory there, at the foot of the mountains of Amanna, and then recrossing the river, which he here calls the Arantu, the river of Anti, he invaded the territories of Sapalulme, prince of the Patinian Hittites.

He had now to meet a powerful combination including Ahom of Adon; Kanu Rabbat, suzerain of the Hittites; Kate Zilu of Kumuki; Pikhirim of the Khilukhians; Buranath of the Yazbukians, and Sapalulme, but he declares he defeated them with heavy slaughter and then sacked the cities near the Sea of the Setting Sun, and collected tribute from the seaport cities.

In a second campaign, he again marched down through Assam to Barsip, and forced Ahom to evacuate that city, and fly across the Burrat, while he sacked the fortress, and renamed it after himself, so that subsequent mention is often made of Barsip in the records under its new name of Karshalmaneser.

Near Barsip there was a place called Aligu, and there is still a city of the same name near Bassein in Western Burmah.

The Assyrian then pursued Ahom into Sittamrat, evidently the country near the Sittang river in Eastern Burmah, and finally brought him to bay at some fortress overhanging the Irawady, where he was captured alive.

The unfortunate King of the Sukhu was then transported with all his wives and family to grace the triumph of his conqueror at Nineveh (1 Chronicles iii. 17).

Shalmaneser further records making a diversion across the sea, during one of these campaigns, to plunder Citlala, the great La of the Sun, or Sonargam, and a city near it called the Mound of Palakhi, which may possibly have been Plassey, the scene of Clive's victory.

He even penetrated to the distant city of the Hittites on the Sangura, Pethor or Pitru near Bangkok, and asserted the far-reaching power of Assur.

In a final campaign he marched from Argana to Karkar, or from Sonargam to Silchar, and defeated a great confederacy consisting of Rimmon Hidri of Damascus; Irchulin of Hamath; Akhabbu of Sirala (Arakan); Guites; Misraim; Irquanatians (Cachar); Matin Baal of Arvad; Usanatians; Adon Bel of Sizanians; Kindibruah of the Arbayans (Hebron); and Baasha of Rehoboth (Rangoon).

He defeated and broke up this confederacy, distributed his numerous prisoners as slaves amongst his native supporters, and advanced as far as the Arantu or Salwen river, where he took possession of all the munitions of his opponents.

The Old Testament indicates that Beersheba (Bassein) and its territory was the lot of the tribe of Simeon, for the latter had its inheritance within the inheritance of Judah, and possessed the city of Beersheba (Joshua xix. 2–9). The Hebrew account of the Deluge follows closely on the lines of the Chaldean account [1] not only in the incidents recorded, but even in the phraseology employed, so there can be little doubt that the two versions have descended from a common source, and this view is supported by the wide diffusion of a Flood legend.

The Chaldean account, however, is much more explicit than the Hebrew, for it gives the names of the leaders of this primeval expedition, of the city from which they started, and of the land where they settled.

In this way we learn that Pilnapishtim, son of Ubara Tutu, carried away from Surippak his family, goods, and followers, together with the god Ea, the lord of wisdom, in the great ship *Uragal*, which was under the charge of Puzur Bel, the sailor. After a stormy voyage across a sea, during which the coast was lost sight of, they finally reached the country of Nitzir, where, after the traditional tests with a raven and other birds, they landed and sacrificed to the gods.

Surippak is described as a city on the Burrat "which thou knowest well," and its name points to the city of the great Shipa, Barshipa, Beersheba or Bassein on the Irawady. Leaving this seaport by ship, the pilgrim fathers seem to have driven up the Bay of Bengal before the Monsoon, and finally made their way to Nitzir, where they founded a new home, the land of Ura or Accad.

[1] See *Babylonian Religion*, p. 132, L. W. King.

Nitzir was a country well known to the Assyrian kings, who sometimes campaigned there, and the name is still extant in Natzira in the Brahmaputra valley.

The Lepchas of Sikkim preserve a tradition of a great flood in which only a man and his wife escaped, flying to the top of a mountain near Darjiling called Tendong. Some of the tribes are called Arratt, and the Lepchas live very close to the old land of Nitzir.[1]

The cause of this exodus appears to have been the hostility of Bel, that is the king of the land; however the Chaldean account states that amity was subsequently restored, and that Pilnapishtim was received into the company of the gods.

A miniature model of the *Uragal* seems ever afterwards to have been used as a receptacle for the palladium of the exiles, apparently under the charge of an ark princess, and so became the shrine of the oracle, while sailing across a sheet of water continued to be a very important symbolic rite.

The Chaldeans' account certainly states that there was a deluge of rain, and a flood, but it also mentions a stormy sea, and a flood at sea is rather an anomaly; therefore it is within the bounds of credibility, that the ancients, in handing down the tradition in a new language, made the same mistake about the word "flood," which has been made in modern times in translating the phrase "the Burrat at its flood," and if such has been the case, the legend of the Deluge must have originated in an early crossing of the Sea of Bengal, which led in the sequel to great results.

The anniversary then would no doubt have been

[1] See Hooker's *Himalayan Journals*, p. 117.

kept in memory in after ages by a festival to celebrate this famous passover.

The place of leader is taken in the Hebrew account by Noe, therefore it will be possible to dig up Father Noah out of the dust of history, and restore him to his rightful place as a great founder of religion and civilization.

Yakin was another name which may be identified with Rangoon, for at Yakin on the seashore Merodach Baladan, after his expulsion from Babylon, made his last stand against Sargon of Assyria.

He is stated to have dug a canal from the Burrat to protect the city and Yakin is mentioned in connection with Dilmun and the Elam near the Moabites.

Sennacherib in his inscription says the people of Beth Yakin fled across the sea with their gods to Nagiti in Elam, so he followed in Hittite ships, and captured various places there, and the land of Khapapanu districts of the King of Elam ; this name may be compared with that of Papun in Eastern Burmah.

Afterwards the Assyrian made his prisoners cross over the Sea of the Setting Sun and take the road to Assyria, and no sea journey would have been necessary to pass from Elam in the West to Assyria.

Leaving Kindan (Rangoon) the Assyrians on one occasion marched up the Burrat river to the land of Kubu, and there is now a Kubo valley far up the country to the east of Manipur, but if the name be identical with that of Ubi, it would have been the territory of Damascus, for one of the Tel Armarna letters states that Damascus was in the land of Ubi and the term could have given that city the name of Opis.

Various other names can be assigned to Prome from Hebrew and other records, and it was apparently the centre of the Amorites.

In the Assyrian inscriptions it is called the land of Istarat, that is of the great goddess Ishtar. In Egyptian documents the name of the Amorites occurs in the form Aamu, and in the Tel Armarna tablets in the form Amurru; with the prefix this ancient caste can be recognized perhaps in the still existing Samurai of Japan, who can thus be identified with the warrior caste of the Old World, and in India are termed Khsatryas.

One of the titles of the King of Damascus [1] was Mari, and one of the titles of the Mikado of Japan, the suzerain of the Samurai, is Maru. The Amorites would thus appear to have been the Khsatryas of ancient days, the opponents of the Brahmans, and their Id, Haridi the city of Ninni, identified with the Eastern Damascus or Prome in Burmah must have been a great shrine of the goddess Ishtar, Lady of War and Battle.

Ishtar may then be compared with that dread goddess of India, Kale, discomforter of enemies, giver of victory. Further along the Burmah coast lies Thatun or Suvarna Bume, and as the former signifies great city and the latter "golden mother" or "capital" these names would indicate that it had been the seat of a great king, so it may be identified with Melid, called by the Assyrians the city of royalty, which was the capital of Kani Rabbat, suzerain of the Hittites, identified with the King of Samaria, thus Thatun in Burmah would appear to have been the site of Samaria. Thatun bears

[1] See above, p. 83.

traces of having been on the seashore in ancient days, but the coast has silted up and the city has now been left far inland.

In this region of the East there still lingers the tradition of the arrival of foreigners from across the sea, who built a city and founded a kingdom there; this tradition may have been handed down from very ancient days.

Sargon states that the prince of Melid forgot the religion of the great gods, the great land of Khammon or Amon had not accepted obedience to Assur, so he marched into the country and after capturing Melid by stratagem he filled it with terror.

The Assyrian then transported the King and his warriors to Assyria and imposed a viceroy. He further states that he built a palace for himself there, and erected a number of forts in the vicinity. Several of the later kings of Assyria give the name Kue or Que to a country in this quarter, and as Sargon mentions expelling some rebels out of Kue into the sea, it may be placed near the coast.

Ko is the name of the Siamese language, and Sargon declares that Haroer was in the land of Kue, so this land must have been the territory round Zimme.

Near Gaza occurred many battles, Sargon defeated the Pharaoh of Egypt at Raphia, presumably Muang Mai, that is Megiddo, and captured his ally Hanon of Gaza, but the Pharaoh escaped and fled back to Egypt (Jeremiah xlix. 3).

In the time of Sennacherib, Tirhaqa of Egypt sent an army to the aid of Hezekiah of Judah, and though the Assyrian declares that he totally defeated the Egyptians at Altaku and captured sons of the Pharaoh, and some of his vassal princes from Meluk-

kha, Tirhaqa has left an inscription at Carnac in Egypt recounting successes against Assur in the neighbourhood of Arvad and the Hittites.

Assur in this connection would refer of course to the Eastern possessions of that empire, and would not refer to the homeland, for the Assyrians frequently call their possessions in the East, Matassur, the land of Assyria.

Melukkha, which now occurs as the name of part of the Malay Archipelago in the form Moluccas, appears to have signified either Sumatra or the whole of the Archipelago, where the Pharaohs maintained some form of supremacy.

The Patinian territory must have corresponded to a certain extent with the modern Tenasserim, and so may be identified with the lot of the tribe of Asher, and with the Tchaii of the Egyptians, while the more central part of Siam would have been the land of Am or Amki of the Tel Armarna tablets.

In an Egyptian representation of various Eastern races, the men of Kufa,[1] presumably of Joppa or Zobain, are shown carrying large vases, indicating no doubt a production of their city. In later ages, Martaban in this same quarter was famous in the Far East for its jars, widely known as Martaban jars, so that Kufa may be placed at Zobain on the Salwen Bay.

The name of Shai, which was another name for Gaza or Ai, is given on this same frieze to the city of men with peculiar cylinder-shaped head-dresses, which are very similar to the festival hats worn by Lascars, the term used in these days for Eastern sailors. Now Gaza was one of the Philistine cities,

[1] See Rawlinson's *Herodotus*, Vol. IV, p. 59.

the seat of those Pulasta, who were famous in ancient days for their seamanship, so possibly the modern term "lascar" may be a clipped form of Pulasta, and if such is the case, the fashion of their head-gear does not seem to have altered much, except that it is now rather stiffer and more upright than in the days of yore.

It may be remarked further that some of the Egyptian pictures of naval battles represent the enemy wearing those inverted saucer hats, which are still distinctive of the Far East, and do not seem ever to have been worn in European waters; this would show that the Egyptians maintained fleets to meet those of strong naval powers in the Indian Ocean.

Thothmes III of Egypt took about a fortnight to march from Gaza to Megiddo (Zimme) and fought a successful action outside its walls, but after opening his siege works, he made terms with the prince and retired to Egypt.[1]

Sargon of Assyria was called upon to settle a dynastic dispute that broke out between Gangum the Great and his son Mutalli, so marching to the city, he seized Mutalli, and carried him off to Assyria to prevent further trouble. He curiously enough expresses regret at such family quarrels in a kingdom, but the Gangum was a very illustrious prince; Sargon styles this king of long descent the Pahalla of Markas, and he was perhaps an ancient Amurath of Amurath, whose line went on irrespective of change or time.

Buried away in the jungles of Indo-China, there survives to-day a divine family from which immemorial custom demands a son to represent some old

[1] See *History of Egypt*, Vol. IV, p. 32, Wallis Budge.

world divinity. He is called upon to dwell alone like a hermit, is unapproached by man, possesses little honour and no wealth; but among the ceremonial presents interchanged with the princes of Cambodia, Siam, and Burmah, the beeswax sent by this god of Fire and Water is esteemed of supreme and sacred merit for the lights that deck the altars of Buddha.

Labung may be identified from references in the Old Testament, and from the inscription on the Moabite stone with Astorath Carnaim, the city of Gad from of old in the land of Gilead, and as *gadi* is an Eastern term for a *throne*, the term *gad* would appear to indicate a prince of some superior sanctity and antiquity. (Jeremiah xlviii.; Ezekiel xxv.)

Zimme its neighbour may be identified also with Tsumuru in the land of Amki, the city of Abdastra, the father of Aziru of the Tel Armarna tablets.

The city of Carchemish on the Sangura or Menam must have been the place, near which Nebuchadnezzar defeated the Pharaoh Necho of Egypt, for the King of Judah was immediately affected by the battle fought near Megiddo mentioned in the Old Testament.

As soon as Nebuchadnezzar, called the King of Assyria in 2 Kings xxiii. 29,[1] had driven Necho away, he seized the latter's vassal, the King of Judah, and took over all the Egyptian territory from the river of Misri or Menam to the Burrat, and the Pharaoh came not any more out of the land (2 Kings xxiv. 7). Thus these events were connected clearly with the Far East, and could have had nothing to do with Palestine or the West.

[1] Compare Ezra vi. 22.

## CHAPTER XI

# CONQUEST OF BABYLON, JUDAH AND SAMARIA BY SARGON

TIGLATH PILESER III gives the following list of his Eastern vassals, to which proposed identifications are added.

| | | |
|---|---|---|
| Kustaspi of Kumuki | = | King of Burmah. |
| Urik of the Guai | = | Pegu. |
| Sibitibi-el of Gebal | = | Rangoon. |
| Enilu of Hamath | = | Bassein ? |
| Panammu of the Samilians | = | ? |
| Tarkhulara of the Gangums | = | Zimme. |
| Sulumal of Melid | = | Kanu Rabbat. |
| Uassurme of Tubal | = | Magarizi of Silhet. |
| Uskhitti of Tunians | = | Koladyn ? |
| Urpalla of Tukhanians | = | Manipur (priest) ? |
| Tukhamme of Istundians | = | ? |
| Matin Baal of Arvad | = | Bilu Gyun. |
| Sanipu of Beth Ammon | = | in Siam. |
| Salaman of Moabites | = | Mesha of Yunnan. |
| Mitinti of Ascalon | = | ? |

| | | |
|---|---|---|
| Yaukhazi of Yaudai | = | Hezekiah of Judah. |
| Quasmalek of Udumai | = | Labung. |
| Hanon of Gaza | = | Sapalul of Patenians. |

It will be seen from this list that two of these ancient princes bore a title similar to that of Tienzi appertaining to the Emperors of China, and the Mikados of Japan are called Tenshi, the modern kings of Burmah were called Thinti, and the Pharaohs of Egypt Suten (bat), an apparently equivalent term, so that the title was evidently used in the ancient world by many potentates.

With so many occupants of the seats of the mighty, the task of identification is very complicated and difficult to deal with, although all these and more besides are mentioned in the Old Testament, therefore the matter will require some threshing out before they can all be assigned to their proper positions.

Sargon, who was the greatest and ablest of the Assyrian kings, gives a very full list of the countries he reduced to submission. He states that he defeated Humbanigas, King of Elam, Gunziman of Melid, Tarkhulara of Markas or Gangum the Great, Yamen of Ashdod, Omri of Samaria, Tamnani in the middle of the Sea, Kaskar, Tabal, Hilakku, Mittati the Moschian, Musri at Raphia, and the seven kings of Yatnan. He reigned from Yatnan (Ceylon) to the limits of Misri (Siam) and the lands of the Moschians, over the Litai who dwelt on the rivers Surapi and Ukni, the Suti of the deserts of Jatbur (Scind desert), Bit Yakin on the seashore to Dilmun, and Rapik probably Pegu.

He ruled from Ras of Elam to the river Musri of Achiari, and received tribute. The Far Media was situated at the Rising Sun with the city of Simaspatti. He placed lieutenants over Namri, Ellip, Beth Hamdan, Parsua, Van, Armenia, Kaska, and Tabal as far as the Moschians.

Ilubid of Hamath established himself at Karkar, and stirred up Arpad, Simyra, Damascus, and Samaria, but was defeated and punished.

Sebech, King of Misri, was defeated and fled away, but his ally Hanon of Gaza was captured and executed.

Pisiris of Carchemish joined Mita the Moschian, but was reduced to submission. The inhabitants of Papha (Papun) and Salluken (Salwen) in Kakim (now the land of the Kakyen tribes) rebelled, so he pulled them out of their beds, and made them live at Damascus.

Bagadatti of Mount Mildis joined in assassinating Asa, of Van (Nipur), so he placed Ullusun, brother of Asa, on the throne, but he too joined the rebels, on which Sargon in a fury burst like a storm on Isirti, the capital of Nairi, and punished the rebels with stern severity.

Some tribes had killed men of Kue of the land of the Setting Sun, so he expelled them into the Sea, and occupied Harrua [1] of the land of Kue, which Mesha the Moschian had ravaged.

Pharaoh King of Egypt, Samsi Queen of Arba, and Ithamar the Sabæan were the rulers of the far seaside, and sent him tribute of horses, all kinds of dogs, and frankincense.

Mita the Moschian, having heard of the defeat of

[1] See Deuteronomy ii. 36.

Uperi of Dilmun, sent ambassadors to the shores of the Sea of the Rising Sun to treat for terms, after Sargon's lieutenant in the land of Kue had brought him to reason, and Sargon gave him Harrua, which he claimed had of old belonged to him, on his tendering his allegiance (Judges xi. 15). Sargon attaches great importance to his successful war against Babylon, for at the beginning of his reign he had met with some reverses.

Merodach Baladan, lord of Yakin, king of Chaldea, who had established his dwelling amidst the Sea of the Rising Sun, and had confidence in gubus idi (probably the spirits of the dead) and the Sea, allied himself with Elam (the Western one). The Chaldean garrisoned Dur Atchar on the Undias river with Gambul troops, and bored a channel from the Surapi; therefore Atchar would appear to have been some strategic point in Western India, and may have been the great fortress of Gualior, for there were Gambul troops there.

Leaving 400 horse and 4,000 infantry in this fortress, Merodach accepted battle somewhere in the vicinity, but was routed, losing 18,000 prisoners to Sargon, and he fled to the East in his cotton garments, while the remnant of his army streamed away to the Ukni or Indus valley, where they pillaged the Elamite country. Sargon proceeded to secure the fruits of his signal victory, by reducing the great cities of the West, and enforcing submission to Assur. He mentions a great number of names, amongst which occur Puqudu, Nazikat, Hindear, Jatbur, and Patiyail, but few traces of them can be recognized now.

Afterwards Sargon marched to Babylon, made

the city of Bel quake with terror, and assumed supreme power there. Merodach took refuge across the sea, and taking up his quarters at Bit Yakin, which has been identified with Rangoon, forced contributions from Ur, Larsa and Kishki. He strengthened the city by digging a canal from the Burrat, and exhibiting the symbols of his ancient authority, prepared for a last effort against the invaders.

Sargon after a time followed and besieged Yakin, and it was not long before his strenuous attacks drove Merodach to despair, and forced him to sue for terms. On the surrender of all his regalia, and the bitter degradation of kissing the earth in presence of Sargon's representative, the King of Babylon was allowed to depart with his life, while Yakin was given over to partial destruction.

The Assyrian pulled down its ancient pinnacles, and made the magnates take to the cultivation of the land, which had formerly been left to the Suti or Sudras, but he permitted various professions to be carried on under the supervision of his officers. He then organized the great Empire he had won, and divided it into satrapies, governed by viceroys at Sakbat, Babylon, and Gambul. Therefore towards the latter part of his reign Sargon must have been supreme over the East, ruling apparently from Syria to the gulf of Siam; his death is stated to have been by assassination at the hands of a soldier who was possibly one of the conquered Eastern people, who had suffered so long from the Assyrian invasions.

## CHAPTER XII

# CONQUEST OF INDIA AND BURMAH BY CYRUS

THE Malay Peninsula and the coast of the Sea of Martaban seem to have been the home of the Pulasta or Burasata, Philistines, who are called Casluhim in the Old Testament.

Egyptian documents mention not only Tchaii, the Patinian land, but another country in this quarter called Uauat, a term that would appear to signify the land of Wawa, and this name was used to denote the Archipelago even in the times of the Arab predominance in the Far East, although it has now been restricted to the single island of Java.

When Marco Polo visited the Archipelago, Java was called Java the Greater, and Sumatra, Java the Lesser;[1] while the Siamese applied the name of Ch'vea to Sumatra in recent times.

However, the Egyptians gave the name of Asi to some island in the same quarter from which they obtained copper, and this may perhaps be identified with Acheen, for the native pronunciation of the name hovers between the hard Achi and the soft Asi, while the final *n* is absent, therefore the Egyp-

[1] See *Marco Polo*, Vol. II, pp. 217–226, by Col. Yule, 1st edition.

tian Asi may have denoted either the whole island of Sumatra or only the part which is now the Naboth's vineyard of the Dutch.

Ptolemy, the Egyptian geographer, identifies Ceylon with Taprobane, but there is no trace in Ceylon itself of its ancient name having been changed for one belonging by right to Sumatra. None of the travellers who visited Sumatra in mediæval times ever confuse Taprobane with Ceylon in their accounts, and this false identification seems to have been solely based on hearsay information; so that Taprobane may be considered to have been an ancient name for Sumatra and not for Ceylon.

The descriptions of Taprobane current in the Western world during classical times are generally unsuitable if applied to Ceylon, but not so if applied to Sumatra.

For instance the length of the island is given at from 5,000 to 10,000 stadia, and taking the stadium at about one-ninth of a mile, this would point to Sumatra, which is 1,047 miles long by 230 broad, whereas Ceylon is only 271½ by 137½ miles at its greatest.

Then the animals that were to be found in Taprobane are said to have included rhinoceroses, tigers and very fierce elephants; of these however only a rather mild-tempered species of elephants without tusks or with very small ones is now to be found in Ceylon, though all are to be found in Sumatra.

The distance of Taprobane from India is put at seven days' voyage; this indeed agrees with Sargon's statement about Yatnan, which he says was seven days from the coast, but as the voyage from the Ganges to Ceylon was accounted seven days in

the times of Eratosthenes, the famous geographer of Alexandria, who flourished about 200 B.C., Sargon may have been referring to such a voyage, for the Assyrians seldom campaigned in the south of the Peninsula, and knew little about it.

Moreover in some of the classical accounts the voyage from India to Taprobane is given at as much as twenty days, so that considering the proximity of Ceylon to India, the times recorded are more applicable to Sumatra than Ceylon, though no doubt some confusion between the two islands occurred.

Pliny mentions an embassy that came from Taprobane to the Romans, the members of which declared that they saw quite a new set of constellations in the West, and that the shadow of the Sun there fell to the north instead of the south as in their own country ; this would indicate that they lived south of the Equator and it passes through Sumatra.

Between them and India was the island of the Sun, and that of Elu or Ceylon must have been this island of Helios.

They further stated that a fair-haired race with blue eyes from Seres, that is from the region of China, who could not speak their language, frequently came to trade with them ; and a race of Northern Pacific traders are likely to have limited their voyages to Sumatra and Malayia.

Some of the details about Taprobane are no doubt true of Ceylon, but it is apparent that the descriptions of the two islands that filtered through to the West became confused ; they are collected in *Ancient India*, by J. W. M'Crindle, and that author remarks of the classical geographers that

" they persistently exaggerate to an enormous ex-

tent the demensions of Taprobane; even Ptolemy himself, who otherwise describes it very accurately, fell into the common error and made it twenty times its actual size" (p. xxi).

Therefore it is not surprising if the name of Taprobane was given to the wrong island.

The name of Tyre is supposed to signify a "rock," but this rendering depends mainly on the doubtful evidence of a pun, and the term Turas, the Stone or city of the Tur, does not insist on being so translated, and may have signified the Son.

The island of Punt or Ta Neter has often been placed in Africa, in default of an Eastern world, but the two years required for a voyage there and back negative any place near to Egypt, and help with other clues to identify the Divine land with Sumatra; moreover among the articles brought back from Punt was antigum, which was required for preparing incense for the temples.

This substance got its name probably from the land of Anti, for Siam and Cambodia the land of the campa are still famous for their camphor, although Sumatra supplies the highest quality. Thus Punt would have supplied Egypt with an article not obtainable in the West.

The well-known expedition to Punt was organized by Hatshepat, the Queen Pharaoh of Egypt, and she recorded its successful termination by pictures and hieroglyphics with which she decorated a temple which now bears the very Indian name of Dur al Bahar.[1]

In the picture of the prince of Punt and his family found there, the princess of that distant island is

[1] See *History of Egypt*, Vol. IV, p. 7, Wallis Budge.

made of abnormal size, and it is not to be supposed that the polite Egyptians would have made use of their wonderful knack of catching the salient points of different human types, to caricature their divine friends of Punt. This great lady is portrayed of Semitic type, and much bigger than her husband, though the daughter is of the normal size ; so it is possible that this ponderosity was a regular characteristic of the Punt goddesses. It would then explain a fashion still existing in the Barbary states, long under the influence of the Punic race, for there it is still the custom to fatten up a bride before marriage in order to add to her attractions, so the fashion seems to have travelled from the shores of the Pacific to those of the Atlantic.

The description of Tyre and its foreign customers given in Ezekiel xxvii. could hardly refer to the Mediterranean city, for his Tyre was at the entrance of the sea, and in the midst of the sea and of many islands. It traded with places which can be identified as belonging to the countries across the Himalayas conquered by the Egyptians and Assyrians, and in jewels, ivory, and other articles to be found in those countries.

Dedan points to the land of the Dardanians, the gold teeth of Northern Siam (Jeremiah xlix. 8) ; Bashan and the Ashurites of Chittim must refer to the Hittites of the Shan country, and Tenasserim, the ancients of Gebal probably dwelt at Beth Yakin, Javan, Tubal, and Meshech (probably Shechem), could not have been far from Assam ; the horses of Togarmah may have some distant connection with an early devotion to polo in Manipur ; the land of Minnith is mentioned in the Assyrian inscriptions,

and the Chinese gave the name of Mien to Burmah in later times; the Cassia of Dan and Javan is still prized in the East; Arabia and Kedar point to the coast of the Arabba Lattata, and the Malay Peninsula where the name of Kedah is still extant[1]; the gold and precious stones of Sheba and Raamah now find a convenient mart at Bassein and Rangoon in the golden land, and Haran, Canneh and Eden could have found one nearer than the Mediterranean.

Therefore the original Tyre, famous in ancient days for its far-sailing mercantile marine, must be placed at Banca in the Malay Archipelago.

The practical fall of Assyria appears to have occurred about 630 B.C., at the hands of a vast horde of Cimmerian invaders, who, having poured into Asia Minor, first overwhelmed that country, and then some years later advanced into Assyria, and destroyed even that great military monarchy.

The Greeks recount the story that Sardanaplus, the mighty King of Assyria, when shut up helpless in his capital and driven to despair, gathered his wealth and family into his palace, and having set fire to it perished in the flames.

This name closely resembles that of Assurbanipal, the last great king, and the ruins of Nineveh show that his palace was burned, while records are silent about his end, and the inscriptions practically cease with his time, so that the evidence rather indicates that the catastrophe happened at the end of his reign.

After the Cimmerian flood had passed away, almost as suddenly as it had come, some efforts appear to have been made to reconstruct the Assy-

[1] See Jeremiah xlix. 28.

rian kingdom ; a mean palace was built at Nineveh, the ruins of which remain, and some brief records mention several kings, who, however lofty their titles, could not have had much authority.

After these events had happened, the nations, who had suffered so long from the severity of Assyrian rule, seem to have combined to give it the final blow, and tradition rather than records intimates that a force came up from the Persian Gulf, and acting in concert with, but not in conjunction with, the Medes of Persia and Central Asia, succeeded in this object.

Several repulses were suffered by the allies before they were able to invest Nineveh, but finally they stormed the great city that was at the head of the nations, the capital of the Kings of the World, and Assur was no more.

The extraordinary number of captives transported from the East to Assyria must have affected profoundly the population of the West ; the records enumerate hundreds of thousands carried away to the Euphrates Valley and the West, besides continual transfers of rebellious subjects from one part to another of the East itself ; thus the Nairs of Coorg in Southern India may be connected with the ancient Nairi, and their polyandric marriage customs are similar to those prevailing among some of the Himalayan tribes. The warriors of the Rajput fighting clans, the learned and haughty priests, and the skilful artisans were selected to strengthen the population of the Western territories of Assyria, and weaken the ancient Eastern Kingdoms.

The inscriptions frequently state that all the Chaldeans that could be found were carried off ;

however this powerful caste were not long in making their influence felt in the West; and although the bulk of the inhabitants there must have continued to be of Assyrian race, as the name given to the valley in many records implies,[1] the Chaldeans were able at several subsequent periods to gain a position of predominance in the new land; notably in the time of the Neo-Babylonian dynasty, in that of the pseudo-Smerdis, and in that of the Sassanian Persian dynasty.

Darius[2] describes the usurpation of the pseudo-Smerdis as an attempt by the Magian priesthood to place the Empire under their own domination, and to extirpate the form of religion favoured by himself.

Persecution, expulsion of priests from their temples, and massacres marked this struggle for religious predominance, between what were probably two rival sects of one great faith.

In the revival of the Magian religion, which took place under the later Persian dynasty, called Sassanian, the crafty priests may have foisted their own particular form of religion on an ignorant nation, who had forgotten possibly the austere faith of Darius.

The Chaldean monarchy established by Nebopolassar after the fall of Assyria, and raised to supremacy by Nebuchadnezzar, did not survive very long, and after Cyrus the Great had disposed of the Medes, he prepared to join issue with Nabonidus, king of Babylon, for the sovereignty of the East.

In his inscription[3] Cyrus states that the decisive

[1] Compare 2 Kings xxiii. 29 and Ezra vi. 22.

[2] See *Records of the Past,* Inscription of Darius.

[3] *Ibid.,* Inscription of Cyrus.

battle which gave him the supreme overlordship was fought near the city of Rutu, on the bank of the river Nizallat, against the army of Accad under Nabonidus, and that shortly after the battle he entered Sippara, and his troops guarded the gates of Esagil; Rutu is a name equivalent to Ruru and Rubar, so the scene of his victory may be identified with the vicinity of Sonargam in India.

The contest does not appear to have been very severe, and treachery had been at work amongst the troops of Accad, for which the religious intolerance of the Chaldeans was to blame probably, so Cyrus at once sought to gain popularity by sending back to their ancient temples, the idols of the gods, which had been carried away by Nebuchadnezzar, and concentrated at his new Babylon.[1]

Cyrus mentions various trans-Himalayan places, such as Durili, Sippara, Istar Sumili, and the land of Gutium, while he refers to the ancient cities on the Idigna or Brahmaputra as having existed there from of old.

After his defeat Nabonidus deserted his army, and fled away to Eki, where he was soon afterwards captured alive, but contrary to the usual practice his life was spared apparently, and he was given an unimportant satrapy in Kermania, where he passed into oblivion.

Thus Cyrus became lord of the World, and he gives in his inscription a long list of the princes of the East who came and kissed his feet at Suanna.

It would be difficult to find any historical traces in Western Asia of long established principalities

[1] Compare Ezra i. 1.

that had survived Assyrian times, or that existed there during the period of Achaemenian supremacy, except Lydia and such states as flourished in Asia Minor, a land which appears never to have attracted the cupidity of the Assyrians, and was little known to them.

The trans-Himalayan territories of the Persians may have slipped out of their grasp during the struggle of Darius with the Magian priesthood, and there is little trace in the accounts of Alexander's raid into India of any Persian supremacy there at that period, but a perusal of Nehemiah's account of his rebuilding the ruined city of Jerusalem during the reign of Artaxerxes can hardly fail to convince an inquirer that it must refer to the ancient capital of David and Solomon in Manipur.

Herodotus states that the Indian possessions of the Persian King, the King of kings, brought in an immense revenue, greater even than that of the Mesopotamian plain, so as the Punjaub can hardly have been as rich as that satrapy, this great revenue must have been drawn from a very broad territory beyond the Himalayas, so that whatever may have been the case just before the fall of the Persian monarchy, the heirs of Cyrus would seem to have been for a long time suzerains of a great part of India, and probably of Burmah.

There is a vague tradition that Cyrus himself fell in a battle against the Hittites.

The identification of so many of the famous centres of the ancient Empire of Sumer and Accad with cities near the coasts of the Sea of Bengal points in that direction for the early centre of civilization.

The Egyptians looked to some distant island in the East called Punt or Ta Neter as a sanctuary of their religion; the Assyrians looked across the Himalayas towards Babylon and the East as the sacred seats of the great gods; the Patriarchs are described in the Old Testament as continually journeying from the East; and Hindu tradition records that "from the East came the gods, Westward to men."

Again the early language was very soft, and the letter *r*, a sure sign of the West, was absent; for instance the older form of Indra was Inda, and of uru was ulu, and the people who spoke this language called the ocean washing the shores of India, the Sea of the Setting Sun; these are strong indications of an Eastern origin.

The original Misri has been identified with part of Indo-China, and the vicinity of the Moschians, so that if the heroes of the exodus colonized the Brahmaputra valley, and afterwards returned to conquer the ancient Canaan, the land of the Anti people may be awarded the honour of having been the home of early civilization.

However, men seldom effect much except under the leadership of some great spirit, who is able to enforce his authority and focus efforts on definite objects, and this power is accorded more readily to a great religious teacher than to other leaders, so the early advance in civilization may have been due to a founder of a new religion.

If the name of Nimrod is translated as an Aryan word, then *nim* may be rendered *law* from the same root as the Greek *nomos*, and *num* is the term used to denote the Buddhist scriptures in the Himalayas,

while *rod* or *rutha* may be correlated with the Sanscrit *rohita*, the Latin *rota*, and the Celtic *ruitha* a wheel; thus the name of that mighty hunter before the Lord or great religious conqueror may be rendered "The Wheel of the Law," and this is one of the titles of ancient Eastern potentates, signifying The Enforcer of the Law.

The title can be recognized on some of the scarabs of the great Cheops of Egypt, viz. Khnum Khuf, the Hub of the Law.

The dynasty of Cyrus and Darius was called the Achaemenian and Darius is at pains in his inscription [1] to insist that his race had been great kings twice, and that he was the ninth. He states that it was from this circumstance that they were known by this name, and although the context of the passage about this descent from Achaemenes is not very clear, and he only gives the name of five of his immediate ancestors, it may be presumed that the great founder of his family was an ancient king of the world succeeded by seven heirs of his line, which survived in less exalted stations, until the glory of their branch of the family was revived in the persons of Cyrus and Darius.

So great a dynasty as that founded by these Persian Kings is not likely to have been known by the name of some obscure Khan of Central Asia in preference to that of one of these great men themselves, therefore this ancient ancestor must have been a very great man indeed, and this seems to have been the case, for the Persian form of the name Hakkiamanishya may be interpreted to mean *Hakkia* = a name, *mani* = a ruler and *shya* = four, so it

[1] See *Records of the Past*, Inscriptions of Darius.

may be rendered the Hakkia king of the Four Quarters of the World.

Ahura Mazda, the deity of Darius and the Persians of his day, is represented in ancient monuments by the bust of a man, within the disk of the Sun, holding a bow and arrow, the symbol of sovereignty, and this representation does not differ from that of Assur, the deity of the Assyrians, except that each nation clothed its god in the respective national costume.

Again if the god Uras was associated with the god Salim of Jerusalem as the Tel Armarna tablet from Jerusalem seems to imply, and Salem was another name for the Om or Brahm of the Brahmin, then an immortal spirit must have been the supreme deity of the ancient world.

The far wider region of the East, which has now been shown to have been under the influence of ancient civilization, opens up a magnificent field for historical research, and the more clearly that light can be thrown on the age of the great gods, the more interest will it arouse. It will soon be realized too what a wonderful romance lies ready to be recovered from the oblivion into which it has fallen, for the real facts are buried not so much under the dust of ages, as under the confused traditions that have been handed down from the past.

Careful sifting of ancient documents and Eastern customs yields many rewards, for, modified by time, the religions and institutions founded by the great gods still hold sway, priests still minister to the worship of their shades in cities that they built, and every race of man preserves some legend of their glory, so it is quite possible to succeed in identifying

the very countries where they lived, fought and died.

It is however very difficult to winnow the truth from the tangled medley of legends, coloured by every phase of human thought, which has been aptly termed a jungle, and the problems to be solved are both numerous and perplexing, therefore the geography of the ancient world merits attention first.

The identifications put forward in these pages are not likely to prove accurate in every case, for it is easy to blunder, when the clues are so slight, and the difficulty of ascertaining the meaning of ancient names is so great, but some of them are trustworthy beacons, such as the great rivers and the principal countries and nations, so it may be anticipated that future investigation will confirm the main contention, that it was by the coasts of the Sea of Bengal that there developed and flourished the centre of ancient civilization.

## CHAPTER XIII

## NOAH AND THE FLOOD

THE people who founded the empire of Sumer and Accad had their chief seats in India, Burmah, and Siam, and the late Col. Conder thought that the Accadian language showed strong affinity with Turkish, but Sanscrit and Burmese terms abound in old documents and the Old Testament is full of Far Eastern terms and names, while the languages of Europe almost without exception descend from the mother tongue of India and Persia, so that leaving out Hungarian descending from some Ugrian or North Asian ancestor, the Basque and Fin are believed to be the only descendants of the primitive languages of Europe, and there is no trace of the Semitic tongue in the Western continent.

This would seem to indicate that invaders either as conquerors or colonists have poured in from Asia and swamped or destroyed the primitive inhabitants of Europe. These latter cannot have been more than hunters and fishers ignorant of agriculture, and so would require, like the Red Indians of North America, a very extensive area in order to survive, and so would have had to yield to the abler and better armed intruders, who could have extracted much more from the land.

Thus to-day Europe is inhabited probably by races who are descended to a great extent from the ancient people of Sumer and Accad, augmented no doubt by accretions, of women especially, from the countries through which they passed, and from the lands where they settled.

However, these invaders must have been very numerous for they imposed their language on the whole continent, and apparently their religion and customs also.

The Celtic race represented so largely over Central Europe derived their name probably from *Khel*, the Indian term for a tribe, the Etruscans of early Italian times, from whose country so many of the ablest Italians have come, appear from their monuments [1] to have had the oblique almond eye of the Far East, the Goths bore a name which I believe to be identical with that of the Hittites, and the Gods of the Anglo-Saxon and Scandinavian races will be identified with the Kings of Sumer and Accad.

The same fact will be demonstrated to have been the case with the Greeks, and it is recorded by Josephus the Historian, that the Jews of Jerusalem in Palestine sent an embassy to Sparta claiming to be cousins of the Spartans, and the latter appear to have admitted and acquiesced in the claim, which they were quite right in doing, although the two peoples used different languages, but the Jews had adopted evidently the tongue of their new country, thus they had forgotten the language of their forefathers, as their predecessors the Phœnicians had done also, for the latter seem to have been

[1] See the Etruscan tomb at the British Museum.

traders from Sumatra and Banca in the Malay Peninsula; however neither of these two races were likely ever to have been in a majority in Palestine and Syria.

The other cousins of the Jews, the Armenians, seem to have retained their language. Therefore from the land where the Tree grew up, Sumer and Accad must have pushed out shoots all around, sometimes in small bodies, and sometimes in great clans, and carried with them the religion and customs of the ancient centre; thus the story of the mother state and its heroes must have been engrafted on to the new homes, and embodied in the sacred literature of the daughter states, as if it was their own.

I propose to extract from these different versions of the foundation of Sumer and Accad an outline of what really happened and who were the heroes who accomplished it. There were nine great kings of the world before the tower of Babylon crashed down and a mist descended over Sumer and Accad, when the twilight of the gods brought darkness over the East. The first king stands apart from his eight successors, who appear to have been considered incarnations, and were only spiritual sons of their predecessors, and it is these eight that Darius must have claimed as his ancestors.

The empire nearly came to grief in the time of the fourth King, the Peleg of the Old Testament, but recovered and lasted until the end of the reign of the ninth, during which it must have attained its highest degree of prosperity and power.

The fall from this pinnacle of magnificence must have been very rapid, and the documents and tradi-

tions used in identifying the geography of the ancient Eastern world seem to be the only sources of information for the history of subsequent times.

From Japan comes what is probably the best picture of the Aryan court, for its early history refers evidently to Sumer and Accad, and could not have had anything to do with the real Japan, a country which seems to have been conquered by a race akin to the Malays, the Amorites and Ammonites of Kani Rabbat's land. In Malay dress the Japanese look very like Malays, but are fairer, for they are nearly a white race; however the embassy from Taprobane that came to the Roman emperor Claudius stated that there was a fair blue-eyed people from some country in the Pacific that traded with them, and there is no trace of such a people in that quarter now, so it is possible that a mixture of this race with the warrior caste of Kani Rabbat's land may have resulted in the brilliant and gallant Japanese of to-day.

Thus the early history of Dai Nippon would belong in reality to the early history of the kingdom of the Four Quarters of the World.

In China an emperor caused all historical works to be destroyed about 200 years before our era, as he was enraged at the constant demands of the literati that political action should be based on precedent alone, so as the Chinese seem to have preserved very careful historical records, there was then lost a most important source of historical knowledge. What has come down to modern days refers to the Central and Northern parts of China, from which it appears that a hundred families, whose members still claim their clan descent, civilized their part

of China, and it treats as barbarous the Southern part called Manzi, but the Sung empire of Manzi appears to have been just as civilized as the more Northern parts, and it was so situated that it ought to have been.

The name of Manzi would seem to connect the people of this country with those mighty Medes or Manda of the Rising Sun, who were attacked on several occasions by the Assyrians, when near the land of Moab, identified with Yunnan.

The founders of Sumer and Accad would appear from their language to have been of Central Asian origin. Probably they had forced their way through the Himalayan passes and come down through the plains of Northern India until they were held up by the Sea of Bengal, and then having obtained knowledge of the wonderfully wealthy countries beyond, Burmah and Siam, they appear to have made their way through Assam to their future homes. According to the Old Testament a body of men started from Zorah and Estaol, and passing through Harran settled in the valley of Rehob, that is they started from Howrah near Calcutta and Puri in Orissa, and settled in the valley of the Irawady near Rangoon. (Judges xviii. 11.)

The genesis of Sumer and Accad can be traced back to the widespread story of "The Flood of Noah," an exodus of a religious body of men which according to the Babylonian version started from the city of Surippak on the Burrat river under the leadership of Pilnapishtim, son of Ubara Tutu, and Puzur Bel medudu, that is the sailor, and was accompanied by Ea the lord of wisdom, so these three may be accounted the founders of the

great empire of the Four Quarters of the World. In the great ship *Uragal* they reached the land of Nizir, which has been identified with Bhotan, and they built their mother city Hebron in the land of Mamre or Goalpara on the Brahmaputra. In the fourth year of the first king of Babylon the temple of Nin Sinna was built, that is the temple of the Lord Sin, the Moon god.[1]

At first the heroes of the Flood seem to have occupied Bhotan as a basis and after many efforts conquered all the surrounding countries till at length their kings were lords paramount of Egypt, Mesopotamia, Elam, India, Burmah, Siam and Malayia. Thus Bhotan may be identified with the Sinai of the Old Testament, the traditional scene of the forty years' wandering of the Hebrews. Tashisudon in Bhotan has been identified with the Dur Lulume of the Assyrians, the City of the Great Book or Law, and Tiglath Pileser when in this neighbourhood mentions a place called Sakruti in remote Media; now *scruti* signifies "revelation" in Sanscrit, so it would identify Dur Lulume with the very place where the Ten Commandments were revealed to Moses. However the invaders did not have it all their own way, for there is extant a poem which records their defeat by some ancient king of the land, who, after suffering three defeats, went forth himself and succeeded in breaking "the pride of the people of the night, a people who have the bodies of birds of the hollow, men who have the faces of ravens, Tiamat gave them suck, the lady of the gods brought them into the world, in the midst of the mountain of the world they became

[1] See *Letters of Hammurabi*, Annals of Sumuabi.

strong, they waxed great." "Seven kings, brethren fair and comely, 360,000 in number were their warriors, Banini their father was king; their mother Melili queen, their eldest brother their leader was named Memangab, their second brother was named Medudu." [1]

The names of the other brothers are illegible, but as Medudu was the descriptive name of Puzur Bel of the Ark, it must refer to the heroes of "The Flood."

A theocrasy seems to have been the early form of government with a divine king at its head, who was worshipped probably as a living god, or as incarnate with a spirit. From this form there seems to have been an advance to the deification of a code of laws, treated as a goddess, and in the time of the third king to a belief in an immortal god with attributes similar to those of the God of the Western World of to-day. In fact these ancient patriarchs instituted a monotheistic religion, deeply coloured however by the worship of ancestors, especially of the kings and heroes who founded and ruled the empire of Sumer and Accad, from which radiated the religions and civilization of the ancient world.

A careful survey of the world reveals no country or race that has founded an indigenous civilization, or, it might be added, a method of writing which did not emanate from Sumer and Accad, and did not have their origin in the influence and teaching of immigrants or missionaries from that ancient land. A belief in a future life is attested by the

[1] See *Babylonian Religion*, Vol. IV, p. 93, by L. W. King (Kegan Paul & Co.).

very early custom of burying a corpse crouched up in the same posture in which a child is born, and providing it with food and drink, so that the dead must have been prepared for rebirth in the land of spirits, and this custom is older than the foundation of the great empire. Indeed ancestor worship seems to have come down from a remote age and has had very wide developments. In Egypt its traces are evident, for the early Pharaohs, who were the great gods, and the later who were divinities were worshipped until Christianity overspread the land, and in the Old Testament the same custom can be recognized in the kingdom of Israel, for it is possible to identify most of the Judges through their representative heirs, who acted as priests or cohenim for the maintenance of ancestral worship at the Ids or shrines of the ancient heroes, and *hen* is the Egyptian term for a pyramid, so that the Hebrew term for a priest *cohen* would have signified originally the priest of an Id, equivalent to the Sanscrit term *rishi*.

In China and Japan ancestor worship colours their religious views to an extraordinary extent, so that it almost takes the place of religion.

Greek mythology derived entirely from the East records so many incidents in the lives of the gods, and supplies so many facts about their family relationships, that it is evident that the historical Greeks of classic times must have been descendants of immigrants from Sumer and Accad, who brought their religion with them, for their gods, like the gods of India, must have been mortal men, and can be identified both with the Hindu and Egyptian gods. Therefore the mythology of Hellas may

be used freely to eke out evidence obtained from other sources.

In primitive language the pronoun *I* was used for the term *I am*, and Darius commences his famous inscription with the words *Adam Tarush* = I am Darius; in the same way Anak was a Semitic term for *I* or *I am*, Amen or Mien an Accadian, Amu or Ammu a Burmese, Asmi a Sanscrit, and Sum a Latin one, and the last is found with this meaning in the name of the first two kings of Babylon, Sumabu "I am the Father," and Sumulailu "I am the Great La," that is Rama, the Sun god. The eighth and ninth kings used the Burmese term *ammu*: Ammi Sitana "I am Eatana," and Ammizaduga = I am Zadok.

This term *I am* seems to have been given to the High King in the form Sumsi, which can be traced widely in the ancient Eastern world, and it was applied also to the code or goddess.

However, the power of Sumsi seems to have passed into the hands of a great officer like that of Pharaoh into the hands of Joseph, and the priestly and warrior caste appear to have struggled with varying success for predominance under the Shadow of God. Another title given to the king was *Ai* or *Ao* contracted generally into *Ah*, which can be recognized in the existing Indo-Chinese term for a chief Chao, in the name of the ancient Chinese founder King Yao, and there is a tribe called Yao in Northern Siam, and in the title attached to the names of the early Pharaohs of Egypt, Mun-ai, A-Tehutimes, Atu, and Ata. In the name of the first king of Babylon it occurs in the form Abu, and this may be found apparently in the names of the Maccabees

and Wahabees, both of whom seem to have tried to revive a strict system of religious government.

In Persian names of kings it occurs in the form *Kai*, which was corrupted into Kava and Gaba, so it may be recognized perhaps in our term for an old man, *gaffer*.

On a plaque found in Egypt[1] there is portrayed an ancient king wearing a bucket tiara out of which issues a curling cord like our note of interrogation, and the emblem had the phonetic value of *o* or *u* in the hieroglyphics, and signified the *word*.

In Mexico, where clear traces of the influence of Sumer and Accad can be discovered, there have been found pictures representing priests or teachers instructing boys with this same symbol issuing from their mouths, and signifying presumably " the word " or " the law," the orthodox religion.

Therefore the O, Go or Yu as it occurs in the names of the second and third founder Kings of China, Shun of Yu, and Ta Yu, must have signified The Law, a deified veda. This same symbol is to be found on the foreheads of Hindu idols and on the portals of Jewish synagogues. Bricklayers use a bucket called a *hod* for carrying their material, so possibly the *Ud* or *Hud* was the name of this tiara with the cord, for Uddin was a title borne by the ancient kings of Babylon in India, and is still used by many Mahomedan sovereigns to signify " The Faith," therefore Paluddin, contracted into Baladan, the title of ancient kings of Babylon, may be translated " The Protector of the Living Ud," " The Defender of the Faith," and *jud* is the Hebrew term for the numeral *ten*.

[1] See *History of Egypt*, Vol. I, p. 183, Wallis Budge.

The term *living* occurring so frequently in ancient documents and legends such as this title and the mysterious land of the living of Celtic tradition lacks something in perspicacity, but probably it should be translated by the term " living for ever " applied to the Pharaohs of Egypt, and then Uddin would refer to the immortal Ten Commandments of Moses. Judah would thus have been the tribe which held possession of the Ark containing the Great Stone Tablet on which they were engraved, the Jud-aa = Great Ten.

As Meri or Miriam appears to have been another name for the famous code, the term Ri in the name of Rehoboam as opposed to that of Jeroboam of Samaria would proclaim this possession.

The ancient Babylon in India bore the name of Gandunias, the great fortress, and of Kadingirraki ; *din* = living in Turkish and Semitic, and *giri* is a variant of the Sanscrit *kiri*, signifying *cutting*, that is *writing*, thus the name may be translated the City of the Living Writing, and this rendering is confirmed by the alternative name of the city, viz. Tintir, for *tir* = reed or arrow, the emblem of cuneiform writing, thus Babylon must have been the capital of a country where a code of law, a great veda, was venerated.

Some trace of the name of Kadingirraki can be discovered in Burmese annals in which it occurs in the form of Thadingya. Very similar names can be found scattered over the East such as Tello, the Tel of the Book, once the seat of a great patesi in the Euphrates Valley called Gudea.

Dubri at the bend of the Brahmaputra may be translated from *dubu* to signify a city of the Tablet,

Kirjath Sepher of the Old Testament signified The City of the Book. Benares bears the native name of Varanasi, and *nasi* would appear to be a cognate of the Persian terms *nask* and *nacka*, which have a meaning very similar to that of *book*, and *nasi* was a term applied to the High Priests of Sanhedrins, so Varanasi may be translated "The Great Book," the Nidaba, the Kanaka.

Sundu, a name given at one time to the Malay Archipelago, and now surviving as a designation for part of Java, signifies The Book, and the same term occurs again in the broader form of Kandy for an ancient capital in Ceylon.

Other cities in the East can be found which honour in their names an ancient Veda, moreover some of the temple roofs in India are surmounted by decorative cylinders which look like copies in stone of the Rolls of the Law, therefore many cities must have reverenced in early times a famous code of law.

Some of the kings bore the title of Dalum, and *lu* signified both *book* and *bull*, so it is difficult to decide the prior claim in a ruler's name, but *book* would seem to possess the higher claim, and may be recognized perhaps in the existing title of the Dalai Lama of Tibet.

The early kings are described as sons of their predecessors or claim to be such, but the evidence points rather to their having been the great men of the day, who forced their way to the leadership, and I believe the sonship to have been a spiritual one based on a belief in incarnation.

Sumsi iluna, seventh king of Babylon, when restoring various shrines in honour of his predecessors,

speaks as an incarnate spirit,[1] who is paying honour to the mortal kings who had benefited his kingdom during their reigns on earth, and were incarnate with the same spirit in their day, and the Ka or ghost names of the Pharaohs were usually those of ancient heroes.

In trying to elucidate the early history of the East, I shall make constant use of that invaluable work *The Royal Tombs*, by Professor Flinders Petrie, published by the Egyptian Exploration Fund, and shall refer to it as *Royal Tombs*; and also of another invaluable work, *Early Babylonian History*, by Hugo Radau, published by the Clarendon Press, which I shall refer to as "Radau."

[1] *Hammurabi Letters.*

## CHAPTER XIV

## THE ANCIENT KINGS AND GODS

THE signs of the Zodiac bear internal evidence of having been adopted from the emblems appertaining to the early kings of Sumer and Accad, for the first is the sign Pisces the Fishes, and the plural is accounted for by the two names given to this sign, namely Mina which would connect it with the first traditional king of Egypt, and Zib which would connect it with the third king of the World, that is Ip or Ninip the Hog, and the Boar or Hog was the third Avatar of the Hindus. Ip could be translated Uras in cuneiform, so Zib would appear to have been Assur of Tekoa of the Old Testament. The first Avatar of the Hindus is called Matsya The Fish. This descriptive epithet would imply a man from the sea, and Mina the first king of Egypt is represented as a veiled prophet in a cabin in a ship, so he would appear to have reached the scene of his subsequent sovereignty, wherever that may have been, from across a sea, that is he was the divine head of an invading race.

When Menes does appear outside his cabin he is represented as a bull or a warrior armed with shield and club; this peculiar appearance for a wizard king may be explained perhaps by a curious custom obtaining in Madagascar, for when two opposing

bands of warriors meet to fight there, they are led forward by a semi-sacred personage, who marches some distance ahead; this might eventuate in his certain destruction but that does not appear to take place, so probably no real effort is made to injure him, and this shield leader would appear to act as a herald. Again the emblem of Menes in Egypt was a bee or hornet, which may explain the statement in the Old Testament, "I will send my hornet before you."

The Eastern idea about the foundation that sustains the solid man of the earth is that at the bottom of all under many intervening supports there lives a great fish, and this idea may be presumed to have originated in this primeval god, therefore some alien race must have made their way from across a sea into the ancient centre of Sumer and Accad.

According to inscriptions found in the Euphrates Valley Oannes and Dagon were the founders of the Assyrian monarchy and Berosus the Chaldean historian of the New Babylon in Mesopotamia states likewise, that his country's civilization was founded by Oannes the Fishman; this would seem to identify Oannes with Matsya the Fishman of the Hindu avatars, but though the question is a very difficult one to elucidate, I think Oannes must have been the leader of a second flood or invasion embodied in the Greek tradition of the flood of Deucalion, so that Zib ought not to be identified with the first king. Oannes was the god Ea, the third member of the Chaldean triad, Anu, Bel, and Ea, and he will be identified with the third king of the World, Nimrod, and Assur of Tekoa.

The hieroglyphics composing the name of Menes

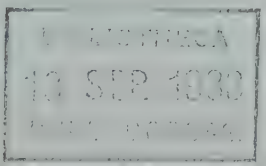
are either a part of a fortified wall (bad), or a comb signifying *woman* or *mother*, and *un* = *great*, so his name would appear to mean the Ai or Abu of the great shrine or mother. In after days mural crowns were employed to denote Egyptian queens and divinities and Greek goddesses. The term *muang* or *meon*, equivalent to the Burmese term *myo*, applied to cities in Siam would appear to explain the name of the first king of Egypt, and Menes would have been the king of the city, the lord of the Home. He may thus be identified with Kobad and Kaiomurs of the Persian line, names of similar significance.

The second sign of the Zodiac is the Waterman, who can be identified with Pilnapishtim, the Noah of the Babylonian story of the Flood, and *akke* is an Arabic term for a *waterman*, so he may be identified with Akki the Waterman, who brought up Sargon of Agade, and the latter from his life history can hardly fail to be identified with the great Hebrew prophet Moses, and Sargon of Agade was called the founder of law and wealth.

The story of Sargon's origin is given in Radau, 155, taken from a copy of an older inscription, and so not contemporary with the hero himself; however as it states that he was born at Azipiranu on the Burrat river, and this term signifies the city of the elephant, it points to Old Pagang in Upper Burmah as the place of his birth, for the latter bore the name of Hastinapura in Pali, the city of the elephant.

Like Moses, he was set adrift by his mother in a basket of reeds, which floated down the river until he was picked up by Akki the Waterman, who brought him up. It further states that he com-





manded and ruled the black-headed people for forty years, beloved by Ishtar, and that he conquered Durili and Elam. Other inscriptions state that he conquered the land Suri, that is Burmah, and built Ubdaki, the city I have identified with Nipur and Jerusalem.

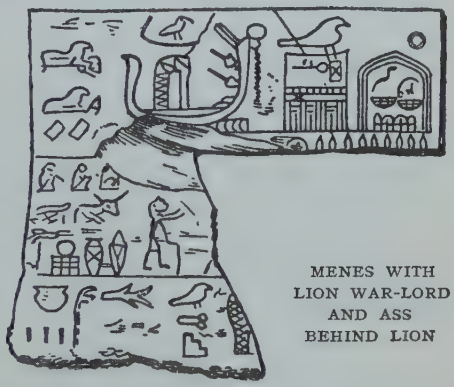
In Pegu there still lingers the tradition that in ancient days two holy men settled there, and brought up a boy the son a dragon, who grew up to be a great conqueror and founded a great kingdom in the land; this tradition may refer to Sargon's romantic career. He would thus appear to have been the Kudur Nanhundi of Elam, who is recorded to have conquered Babylon and the kingdom of the Four Quarters of the World, and this name may be translated The Champion or Great Son of the Great Book, which would identify him apparently with the Greek god Apollo the Son of the Book. Then this Ubda king may be identified with Jephthah (Ubda) who was brought from the scene of his Western conquests to defend the cause of the Israelites, and promised the kingdom if he succeeded in his task.

Other signs of the Zodiac are the Boar, the third avatar of the Hindus and so must have been Ninip the Hog of Babylonian legends, and Uras the god of War, and thus ought to fill the place of Ares in Greek mythology, and of Civa the Indian god of war; the Hare who will be identified with Set of Egypt and the fourth avatar of the Hindus the half lion king; the Scorpion who will be identified with the fifth king of Egypt from his emblems; and Virgo who must have been the great Yu, the divine code of law, the goddess Meri or Ri, and Ishtar goddess of

war and victory. The terms Rashtra and Shastra, derived apparently from her name, carried the sense of Law, and so Miriam the sister of Aaron and Moses may be identified with the famous Ten Commandments.

In the ancient Chinese classic the Shu king it is recorded that when the Duke of Kau changed his capital in a principality somewhere near the confines of China and Tibet, he sacrificed a Bull, a Ram and a Boar, and in the Odyssey when Ulysses sacrificed to his gods he offered up a Bull, a Ram and a Boar, so that in these widely separated countries the same totem gods were chosen.

The Assyrians give the name of Igur or Ugur Kapkapu to the founder of the monarchy, and as *Ig* or *Ug* may be translated *Bull* from the name of that ancient king, Og of Bashan, and *kap* = stone, the name may be translated "The great bull of the great stone."



MENES WITH LION WAR-LORD AND ASS BEHIND LION

On the stele of Menes there may be seen at the prow of his ship a round object with a rope hanging down attached to it, evidently a primitive anchor, so perhaps after success had crowned the expedition, the great stone anchor may have been adopted as a memorial of the event and have become an object of fetich worship and an oracle stone, the possession of which conferred a sanction on

the supremacy of the king, in fact the great anchor may have become the goddess Vashti or Hestia, but not Ri. However Og was driven away from his early seat and seems to have found a new home in Bashan, for his followers may be found perhaps in the Muns, a submerged race scattered widely throughout South-Eastern Burmah and Northern Siam. The Head of the Muns resides now at Pagan (new) on the Irawady in Burmah, but he has been brought there only recently from Thatun in Pegu. He is treated as a prince, but described as a slave prince, and the Burmese scorn to intermarry with the daughters of this ancient line. The Assyrians give the name of Minneth for some country in or near Burmah, the Chinese give the name of Mien to Burmah, but the last belonged probably to Pegu originally, the country of the Talains, and at various times a powerful state.

I believe the Chinese word *mien* carries the sense of *deposed* as one of its meanings, and this is supposed to be the meaning of the name of the Talains of Pegu, but the latter can only be a secondary meaning of the term Talain derived from the fortunes of the people known by it, and their great river the Saluen bore the name thousands of years ago, when the Kani Rabbats of Samaria were at the acme of their power, thus the various names derived from *mun* or *meon* would connect themselves with the ancient Menes of Egypt, and the numerous muangs in Northern Siam would help to interpret his name.

It will now be convenient to give lists of the early gods or rulers derived from the records or traditions of many lands, but these will not exhaust the possible sources of information, and will be

restricted to those in which the identities of the rulers can be recognized most easily.

### First Kings of Babylon

| | |
|---|---|
| Sumuabi. | I am the Abu. |
| Sumulailu. | I am the great La = Rama. |
| Zabu. | Bohan. |
| Apil Sin. | |
| Sin Muballid. | Shobal = Tubal Cain. |
| Hammurabi. | The great I am. |
| Samsi iluna. | The great Sumsi. |
| Abi-eshu. | Ezuab of Gisbanki. |
| Ammi Sitana. | I am Eatana. |
| Ammi Zaduga. | I am Zadok. |

### Gods of Assyria

| | |
|---|---|
| Sin. | Assur was their patron god. |
| Bel. | |
| Assur. | |
| Nergal. | The peerless warrior. |
| Nusku = Nebo. | |

### The Hindu Avatars

| | |
|---|---|
| Matsya. | The Fish. |
| The Tortoise. | A symbol of divination. |
| The Boar. | Rescues earth from flood. |
| Nara Singha. | Half lion, kills the dragon. |
| The Monk. | No tiara. |
| Parasu Rama. | Priest side but of warrior caste mother, not Rama of the Ramayana. |
| Rama Chandra. | |
| Krishna. | Son of Yadu. |
| Budha. | |
| Matrya to come. | Manu was of warrior caste. |

### Genealogy of Krishna

Atri the Rishi.
|
Soma — uma = lake, tank.
|
Budha — = Zabu of Babylon. Adi (first) Budha.
|
Aiyu.
|
Nahusha — = Usaphais of Egypt. Scraosha of Persia.
|
Yagati.
|
Yadavas. — Pauravas.

Krishna himself is placed in a much later generation, but as he was the eighth avatar, and called son of Yadu, a Yadava, only the early part of the above genealogy will be made use of.

---

### Gods of India

| | |
|---|---|
| Brahma. | Very few shrines in India. |
| Vishnu | = Agni = Manu. |
| Siva | = Vritra. |
| Skanda | = |
| Ganesa | = Pandu = Indra. |
| Drita Rastra | = Rama Parasu. |
| Hanuman. | King of the monkeys = natives. |
| Krishna. | Slayer of Madhu or Hanuman. |

---

### Names of Sarasvati of Hindu Mythology

Laksmi = Laksmi or Laimi of Babylonian legend.
Medha = Laksamu or Laimi of Babylonian legend.

1. Dhava = The Abu.
2. Pushti = Pilnapishtim.
3. Gauri = Mauru = Great Hawk or Holy.
4. Tushti = ?
5. Prabha = ?
6. Driti = Drita Rastra.

---

### Five Dhyani (Wise) Budhas

| | |
|---|---|
| Vairochana. | Ya ilu Ana. The Rok. |
| Askshobhya. | Akshivan = with a wheel. |
| Ratna Sambhava. | Eatana Kumbaba. |
| Amitabhya. | Amida Budha. |
| Amogi Siddha. | Represented with a third eye like Polyphemus and Cyclops. |

---

### Tibet Grand Lamas

1. Gedun grubpa.
2. Gedun Gyampso.
3. Sod nam Gyampthso.
4. Yon ian Yampthso.
5. Narang Lobsang.
6. Lobsang Kalsan Yampthso.
7. Lobsang Jampal Yampthso.
8. Lungtog Yampthso.

These are reputed to have lived from the fifteenth century of our era and probably are historical, but with the Lamaistic views about incarnation, they seem to have adopted the names of the first kings of Sumer and Accad, based on such knowledge of early times as had survived in that land.

Gedun is evidently the ancient term *kudur*; *grub* signifies *dub*, a *tablet*; *Sotnam* signifies *true name*; *Yampthso* is doubtless the ancient title *Sumsi*; *Lobsang* means probably *great god*; and *Lung* is a term for a dragon.

---

The names of ancient kings recovered from cuneiform inscriptions found in the Euphrates Valley:

1. Ningirsu of Sirpurla—his wives Nina and Bau.
2. Kudar Marbuuk son of Simti Silhak adda Martu.
3. Bur Sin King of Sumer and Accad, King of Ur, etc.
4. Naram Sin son of Sargon = Lugal Saggisi King of Erech and the Four Quarters of the World, son of Ukush of Gisban.
5. Urgur son of Bur Sin = Urguru = Gungun King of Ur = Urbau.
6. Dungi son of Urgur = Bel Pilipsu sar martati.
7. Iluma son of Nabshema (Nebo).
8. Daudu = Abishu = Ezuab of Gisbanki.
9. Ammi Sitana king of Padan and Alvan, lord of the vast land of Martu (India).

---

### Ancient Persian Kings

1. Kaiomurs called Gilshak king of the World or Kavakhavata = Kai Kobad king of the great Bad.
2. Houscheng = Kava Ous.
3. Thamauras = Kava Oucrava or Kai Kosrou.
4. Djemsheed = Auravataspa or Lohrasp.
5. " Kawei " the Blacksmith = Vistaspa or Gustasp.
6. " Mardas " = Sudas of India.
7. Zohak.
8. Feridun = Uduran of Elam.

Selm Tour Iredg m Mahaferid

9. Minoutcher.

Newder.

Ziff a collateral = Kafra.

Guershap.

Kai Kobad, founder of the Khavja dynasty or Kayanians (Aryans).

Etc., as above.

Although Kai Kobad is tacked on at a later date, the internal evidence, supported by that from other quarters, indicates that he and his successors in the

second or alternative line were really the first kings, so I have treated them as such.

---

| Genesis v. | Genesis xxxvi. 39. Dukes of Edom. |
|---|---|
| 1. Adam. | 1. Beor. |
| 2. Seth. | 2. Bela of Dinhabah in Edom. |
| 3. Enos = Eros = Cupid. | 3. Jobab of Serah of Bosrah. |
| 4. Kenan (Kin=golden). | 4. Husham of Temani. |
| 5. Mahalaleel (great La king). | 5. Hadad son of Bedad of Avith. |
| 6. Jared = Ehud. | 6. Samlah of Masrekah. |
| 7. Enoch = Henuka. | 7. Shaul of Rehoboth. |
| 8. Methuselah. | 8. Baal Hanan son of Achbor. |
| 9. Lamech<br>\|<br>Noah, etc. | 9. Hadar of Pai. His wife was Mehetabel daughter of Matred daughter of Mezahab. |

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Another list of Dukes of Edom from 1 Chronicles i. 51:

| | From 1 Chronicles i. 38. |
|---|---|
| 2. Timnah. | |
| 3. Aliah = Sherali. | Sons of Seir the Horite. |
| 4. Jetheth = Thet = Set. | 4. Lotan = Nergal. |
| 5. Aholibama. | 5. Shobal = Tubal Cain. |

6. Elah.
7. Pinon.
8. Kenaz son of Elah (1 Chron. iv. 15).
9. Teman.

Etc.

6. Zibeon = Simeon.
7. Anah son of Kish.
8. Dishon.
9. Ezer.
10. Dishan.

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ROMAN KINGS

1. "Remus."
2. Romulus (Ramnian).
3. Numa Pompilius. Sabine.
4. Tullus Hostilius.
5. Ancus Marcius, son of daughter of Numa.
6. Tarquinius Priscus.
7. omission.
8. Servius Tullius, good king.
9. Tarquinius Superbus, deposed.

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GODS OF ELAM

3. Susinak.
4. Samudu.
5. Lagomer =Kudur Laomer.
6. Ammankasi-bar =Parasu Rama.
7. Partikira ?
8. Uduran =Daudu.
9. Sapak.

LINE OF JUDAH

1 Chronicles iv. 1.

1. Pharez.
2. Hezron.
3. Carmi = Tau.
4. Hur.
5. Shobal = Tubal Kain.

Etc.

## PHARAOHS OF EGYPT

| *Sublists.* | | 1st Dynasty | 2nd Dynasty | 3rd Dynasty |
|---|---|---|---|---|
| A . . | B | | | |
| Ka . | Seka . . | Mun-ai [aha] | | |
| | | *Menes* | | |
| Ro . | Tesau . . | A-Tehutimes. Teta. | Busu. Besh | |
| | | *Thothmes* . . . . | Kha Shechemui. Neter Baiu | |
| Te . | Tau . . | A-tu [Tcha] . . . | Ra Neb-Kakau . . . . . | Nebka |
| | | *Kenkenes* | *Kaiechis* | |
| Sma ?. | Thesh . . | A-ta. Mernuit . . | Ba en neter . . . . . | Tezer sa. Neter Kha |
| Zeser . | Neheb . . | Hesepti [Din] . . | . . . . . | Tezer-Teta. Aches |
| | | *Usaphais* | | |
| | Uatchnar . | Merbabe [Azab] . . | Uaznes . . . . . | Setches |
| | | *Miebis* | *Tlas* | |
| | Mesha . . | Semsi-Hu-Neckt . . | Perabsen . . . . . | Huni = Henuka |
| | | *Semempses* | Shechemab | |
| | | | Senta | |
| | | Qaa . . . . . | Nefersara . . . . . | Nefersara |
| | | *Bieneches* . . . . | Sesokris . . . . . | Neferseker |

---

The names in italics are Greek corruptions and those in brackets are the Ka or Ghost names.

Consult *The History of Egypt,* by Wallis Budge (Kegan Paul & Co.).
*The History of Egypt,* by Flinders Petrie (Methuen & Co.).
*The Royal Tombs,* by Flinders Petrie (Egyptian Exploration Fund).

4TH DYNASTY OF EGYPT

Sneferu (Maat).
|
Kufu *Cheops*.
|
Kafra.
|
Menkaura.
|
Shepseska.

The Greek stories of the gods are very numerous, and many of them are duplicate stories hidden under their different aliases; however it is not advisable to attempt to identify all the Greek gods and heroes, if one wishes to retain his mental balance, for grandfathers, fathers, and sons exchange their relative positions like in a general post.

## CHAPTER XV

## SUMER AND ACCAD

THE first three dynasties of Egypt are placed in parallel lines because unquestionable evidence will be adduced to prove that they were not successive but contemporary, in fact were a hierarchy in which the kings of the second and third advanced progressively to be kings of the first, and were really the kings of Sumer and Accad. Two sublists taken from Professor Budge's *History of Egypt* are added because the names and emblems recovered from their memorial tombs in Egypt connect them with the traditional first kings of Egypt.

The first dynasty is acknowledged to be accurate, as their sealings have been recovered, and the others are apparently nearly accurate, so their names can be relied on in most cases. On examining these names it will be noticed that many of them pass on from the third to the second dynasty, and from the second to the first, and this fact extends to the sublists, while other sources of information will be used to confirm this conclusion.

In the museum at Cairo there is a statue with the emblems of four of these early kings engraved on the shoulder. The leader of these is represented as a

horned owl standing on a round stone on top of a mountain, the second bears the name of Hotep Shechemui which would identify him with Besh the Kha Shechemui of the second dynasty; the third bears the name of Ra Neb and so may be identified with both Ra Neb of the second dynasty and Nebka of the third. The fourth is named Neteren and so would be Neter Kha of the third dynasty, thus these dynasties must have been contemporary and not successive.

There are many sculptures on temples in India showing a round stone placed on a chair of state with votaries round it in postures of reverence. In Sanscrit *Upali* signifies a *stone,* so the name of Tutu Ubara the father of Pilnapishtim may be translated the " king of the stone " and equivalent to that of Igur Kapkapu, who is called the founder of the kingdom by the Assyrians.

I propose now to identify the first Pharaohs of Egypt with the Hebrew Judges, and the early kings of other lands given in the preceding lists, but I am very doubtful about the personal identities of the first and third kings; however these were connected closely with the succeeding kings, who can be identified with some precision, so a flaw in either or in both cases would not invalidate my main contention.

The Hindu and Chaldean records mention Laksmi and Laksamu as the earliest gods, and the Old Testament mentions Balaam and Balak who were probably the gods Chemosh and Molock, but these were before the Flood, and the line of Judah begins with Parez, whose name is a contraction probably of Per Hez = the White House, very similar to the title of Pharaoh = the Great House, the Palace.

The Hindu genealogy of Krishna begins with Atri the Rishi, so he may be accounted a priest or Abu, and I have thought he must have been Aaron and the veiled prophet of Egyptian steles as Menes the first king of that land is portrayed to have been, but there is little evidence to be obtained from cuneiform inscriptions about the first king.

Among the very early tombs found in Egypt is one called Sahaka, and *saha* and *maha* are Hindu terms for *very great,* so it would appear to have belonged to the kings Ka and Seka of the sublists and so to Menes.

The name Ka is represented in hieroglyphics by two arms lifted up to heaven in supplication, and that seems to have been the duty of the high king Anu. In China it was a prerogative of the Emperor to pray to heaven for his subjects as their representative. At any rate Anu would seem to have had very little real power, that belonged to Bel the Sun god and War lord the executive king, while Anu is represented as a veiled prophet and wizard with purely religious duties, rather like the High Priests in the kingdom of Judah.

According to the annals of Sumuabi, first king of Babylon, Kasallu was wasted in his thirteenth and last recorded year, and this city has been identified with Hebron, the seat of the Priest King Anu. In the third year of the second king it is recorded that Halambu was slain, and *lembi* is a Malay term for a *bull,* so that apparently Sumuabi the Great Bull was driven out of his capital and killed a few years afterwards.

The first king of Persia is styled Gilshak, King of the World, and as *yak* is the Tibetan term for an *ox*

or *bull*, he appears to have been a bull like Menes is represented to have been in the stele on the frontispiece, while the name of Kobad in the alternative Persian list is equivalent to that of Munai of Egypt, the lord of the *bad* or *city*. The son or successor of Parez of Judah was Hezron, whose eldest son was Jerahmeel, and Hera was the wife of Zeus, so Jerahmeel would appear to have been Zeus.[1] Hezron was father of another son Caleb, the son of Jephunneh.

The Owl king of the stele would take the place of the first king Menes, and I have supposed that he was a priest or Abu like Sumabu of Babylon, and Aaron of Judah.

The name of Pilnapishtim, the leader of the Babylonian Flood, may be translated from Pil or Pir, an Eastern term for a saint or holy man, and *bhisti* the Indian term for a *waterman*, a man who sells water, and therefore he can be identified with the second sign of the Zodiac, the Waterman, and with Akke the waterman who brought up Sargon of Agade. The bucket tiara thus would appear to have originated in a utensil of his craft adopted for the under king Ra, and as he would have been obliged to frequent pools and lakes, he could have been called the Lake or Tank king, and such was the name of Besu or Busu (Su = tank) the first king of the second dynasty of Egypt, who subsequently became second king of the first dynasty and was then styled A. Tehutimes or Thoth.

Hiti is the name of the spire on top of a pagoda, so Thoth's full name seems to have been king of the great Hities or Shrines, which would identify him

[1] Iradé is a Turkish term for an ordinance, a great law.

with Besh called King of the Shechems or Neter Baiu, god of the Shrines. His name of Busu was corrupted into many strange forms such as Besh, Becher, and Bosheth, the last of which is found often as another form of Bel or Baal.

As an ibis is a bird that frequents meres and lakes it was chosen probably as an emblem for the Great Waterman. Bel was the Chaldean name of the Sun god called Ra in Egypt, and so may be identified with the second king of Babylon Sumula-ilu I am the Great La or Ra, in whose fifth year the Badgal of Kadingirraki was built, so this Ibis or Tank god must have been king of Babylon in India. The Burmese call the Hindus Cholas, and *ula* signifies a *tank* in India and *urkula* a village tank, so the supporters of the second king can be recognized in the great Colarian race of India. A great Chola dynasty ruled for long in Southern India and at one time made Tangore their capital, that is Tanu-ure, the city of the great Nu ; the goddess Nuit was worshipped in Egypt in early days, her votaries must have been the Danavas of ancient India, the sons of Hellas were proud to call themselves Danai, the Carthaginians worshipped the goddess Tanit, and across the seas and centuries his votaries can be recognized in the Tuatha de Danann, the Sons of Danu, of ancient Irish tradition.

The Orissa coast has since been called the Kalinga coast, which would identify it with the worship of Siva, so the latter must have conquered and dispossessed Besh. Sargon brought sorrow on Babylon and Kishki, which would indicate that he conquered those cities with their territories (Radau, 158).

The capital of Busu could have been called the Dun of Busu, so the King of Babylon could have been styled Busudun or Poseidon, and he was the lord of the Sea like the Merodach Baladans of Babylon. The code of the Tank King could have been called Busudu, and Bushido is the name of the Warrior Code of Japan, while the Shinto religion of that land may have originated with this second king called Ous Cheng in Persia, and Shun of Yu in China.

In the Old Testament the three founders of the priestly houses are called Girshon, Kohath, and Merari, who may be identified with the great Hindu triad Brahma, Vishnu, and Civa. The name of Gershon can be recognized in that of Ningirsu of Sirpurla, whose elaborate worship is vouched for by Gudea, a patesi of the Mesopotamian valley (Radau, 195).

*Kaath* signifies a *pelican,* and though an ibis is a somewhat different class of bird, it is unlikely that all the big-beaked birds were classified in early times, so Kohath may be identified with Thot the Ibis god of Egypt, and with Pilnapishtim the Noah of tradition; however the Old Testament indicates that nearly all the family of Kohath were destroyed (1 Chronicles vi. 61).

Merari signifies the Great Eye, and as Osiris is represented as an Eye god, he may be identified with the third king, while the Great Eye would seem to have signified the central point, in fact the Great Hub of Sargon. Thus they would take the places of Anu, Bel, and Ea of the Babylonian pantheon, and of Uranus, Cronos, and Zeus of Greek mythology.

Uranus, Gulanu the Great Anu ; Cronos = Zoronu

the Great Nu ; and Zeus, Zio the Great O. A variant Greek triad consists of Aeolus = the Great Ai or Abu ; Illinus = the Great Nu or Dorus the Son ; and Xuthus the Ux or Us god, that is Ukush, of Gishbanki. The Chinese triad consists of Yao, Shun of Yu, and Ta Yu.

| Egypt | Israel | India | Greece | China |
|---|---|---|---|---|
| Menes | Girshon | Brahma | Uranus | Yao |
| Thoth | Kohath | Vishnu | Cronos | Shun of Yu |
| Atu | Merari | Civa | Zeus | Ta Yu |

The city of Sirpurla or Girsuki, the seat of Ningirsu, was on the river Idigna, identified with the Brahmaputra and near Kish and Karkar, so that it must have been in Assam, it carried on an intermittent war with another city called Gishu or Gisbanki in a mountain country near at hand, and as both *u* and *bana* signify " The Word " or " Law," Gisbanki may be identified with Jerusalem, the city of Uras, the ancient Nipur. The name Sirpurla occurs in varied forms and in some instances as Sirlakipurki, which would contract readily into Lakimpur with a case of memation, and that is still the name of a district in Assam, and from the name of its rulers Sirpurla may be identified with Hebron and Goalpara in Assam.

This La city can be identified then with Lakisi (Lachish), the city Sennacherib besieged on his way up to Jerusalem and near Libna (2 Kings xviii. 17). This same city may further be identified with Kosala or Kosallu, from which Iahar-zirili went out, according to the annals of the second king of Babylon

(*Hammurabi Letters*). Gudea calls Kosalla a mount of Martu. It was also an important city in such records as have come down to us of the life of Gotama Budha.

The name of Noe or Noah is the same as that of Cronus and Vishnu, the Great Nu, but the letter *n* was a primitive form of the letter *r*, and among the tombs of the first kings of Egypt, the name of Ro occurs instead of Nu for the successor of the first king Ka, and the term signifies a lion.[1] In the pictures of the great gods of Egypt painted upon the wall of the Egyptian gallery in the British Museum, the second god is represented as a lion, and separated off more or less completely from the first god represented as a vulture (mut). In the little plate the war lord of Menes is portrayed as a man with a lion's head, and the lion has a lieutenant named Thet, who will be identified later on both as a Sun god and as the son of a lion. In the stele given on the frontispiece it will be noticed that the first of the kings under the great Bull Menes the veiled prophet, is represented as a lion, and his successors will be identified with the kings of Egypt, Babylon, Judah, etc., who succeeded the lion king. Again when the Saka tribes burst into Western Asia and destroyed the great Assyrian Empire, they sculptured on various rocks figures of their founder god in the form of a man with saka or

FOUNDER GOD OF THE SAKAS WHO OVERTHREW ASSYRIA

[1] *History of Egypt*, Vol. I, p. 3, Flinders Petrie.

wizard's hat and mountain boots standing on a lion, a picture that calls to mind the story of Sinbad the Sailor and the little old man of the sea, and they gave their wizard king the name of the Owl. In Egyptian documents it is recorded that the great conqueror Thothmes III, when dreaming under the shadow of the Sphinx, addressed that monument as the soul of his ancestor; this would show that he believed the Sphinx to be a temple in honour of the ancient Thoth second king of Egypt, and the Sphinx has the body of a lion and the head of a man. Therefore there can be little doubt that the second king of the world was the lion king, Noah, and Pilnapishtim, the Great Waterman of the Zodiac. As Akki the foster father of Sargon he can be identified with the Hakkiamanisheya the great ancestor of Darius, who gave his name to the Achaemenian dynasty. Agukakrime, a later king of Babylon, declares he was of the noble seed of Sugamuna, and a cuneiform inscription calls Sugamuna the Merodach of the Tank.

Pilnapishtim states he was not of the company of the gods, but after his exodus he made terms with the gods and was received into their company and given a seat far off at the mouth of a river, thus he would seem to have been a native and not one of the invading race, and so Thoth was represented as an ape, which appears to have been the term applied to the natives. In Egypt he became the great god of popular veneration under the name of Amen Ra, worshipped in the form of a ram, the second of the totem gods, and so may be identified with Sumulailu "I am the great La" or Ra the Sun god, second king of Babylon, while his accession to the supreme

office of Anu is portrayed apparently in a little plaque given on page 208 in the first volume of *The History of Egypt*, by Wallis Budge (Kegan Paul & Co.).

There is a tradition in the East that at intervals of 500 years there appears on Earth a white pheasant called *iynx*, a term that appears to have been the origin of the names sphinx and phœnix, and the myth indicates doubtless the great men who arise at intervals and found dynasties. *Huma* is the Persian term for *phœnix*, so the famous Sphinx monument may be identified with the god Soma of India and with Besh the Tank god of Egypt from whom the Phœnicians must have derived their name.

The earliest trace of the Israelites in the Old Testament is the account of Terah son of Nahor, and Abraham son of Terah accompanied by his wife Sarai and his nephew Lot leaving Ur of the Chaldees, and reaching Harran on his way to the land of Canaan. Nahor appears to be the Siamese term Nakhon or Angkor, which has much the same meaning as Pharaoh and Perez, so I believe these patriarchs may be identified with the heroes of the Flood story, and the first ancestors of the tribe of Judah on page 183, notwithstanding the difficulty about the city from which they started. Terah's name may be translated from *ter* = *arrow* to signify the Scribe King, and thus he may be identified with Tesau of the Egyptian sublist, Shun of Yu of China, and Hous Cheng of Persia.

In Egyptian remains there is mention of a certain Tera, who is described as one of the Anu people, a term that in a hardened form would seem to explain the claim of Darius that he was an Arya of Arya

birth, that is an Aryan or Celestial, a claim that the Chinese have arrogated to themselves also, and in many parts of the East the conquering race were called gods, and the Old Testament supports this view, for it is recorded of ancient times that the Sons of God married the daughters of men, that is the conquerors intermarried with the natives. In many parts of the East two languages are made use of, the language of gods and the language of men. Hezron the second king may be identified with Vishnu, for the final *n* is a case of nunation, so he must have been Jethro the father-in-law of Moses, and in Exodus ii. 18, Jethro is called Reuel, the Lion King, therefore he can be identified with Noah, and the Tank king. In the genealogy of Krishna the second ancestor is Soma, and *uma* = *tank* or *lake*, while *puma* is the name of the South American lion, therefore the famous Huoma water of the ancient Aryans would appear to have been his code. Moses married Zippora the daughter of Jethro, who may be identified with Sipara, and this country was called Kirrurie, the land of the lion, while the Surma river in Tipperah has preserved his name also, for *urma* signifies a *great dog*, that is a *lion*.

After their reigns on earth the first kings or Great Bulls seem to have had their memorial Ids in Siam or Gilead, for Joel, Shema, Azaz, and Bela dwelt in Aroer even unto Nebo and Baal Meon (1 Chronicles v. 8), therefore the phrase " Bulls of Bashan " would refer to them apparently.

Udumu (Sodom) may be translated the great Ram, and *udumu* signified an *ape* in Assyrian, so it would appear that this city was the seat after death of Thoth the Ape god, and the Assyrians called

Siam the land of Amon, that is the Amen Ra of Egypt.

Hous Chen the second king of Persia identified with Thoth instituted fire as the emblem of God, therefore both of these kings may be identified with Agni the Hindu god of Fire, and with Noah, whose heirs may be discovered perhaps in those mysterious Gods of Fire and Water, that linger on in a strangely honoured poverty amid the mountains that part Cambodia from Annam.

Tes-au is the name of the second king in the Egyptian sublist B, and the hieroglyphic for *tes* is a *knife*, but it looks more like the graving tool of a scribe than the sword of a warrior, thus it would be an appropriate emblem for Terah and a Scribe king. The Assyrians style the lord of the Gangums Markas at times, and *kas* = a *knife* or *sword*, while the city of Tezpur in Assam, and the district of Tirhoot near by seem to reveal traces of the reign of Thoth on earth, and one of the immediate ancestors of Darius was named Teispes, a corruption of Tespi.

Cuneiform inscriptions give the following list of early kings:

| | |
|---|---|
| Simti Silhak | |
| \| | |
| Kudur Marbuuk | adda Martu |
| \| | |
| Rim Sin, King of Larsa | Ua Uriwa |
| \| | |
| Ardu Sin, King of Larsa. | |

The first may be identified with Gilshak of Persia, king of the World, and thus with the other first kings; the second with Busu of Egypt and the reversal of the final syllable may be compared with

the names Karrak for Karkar and Niktiara for Kintiara.

The name of Bug, a contracted form of Buuk, is a widespread term for a god or Bel, and the Bugies of the great Archipelago may be accounted amongst his votaries, while the French word for candle may have some distant connection with this god of Fire.

Rim Sin has been identified with Arioch of the Old Testament, and his name of Rim signifying a *wild ox* or *bull* will prove a very helpful clue in identifying the heroes of Sumer and Accad.

The name of Cambodia is composed of *bu* and *am*, the *living bull*, and occurs also in the name of Jeroboam, so Cambodia may be considered to be the last remnant of Samaria.

## CHAPTER XVI

## NIMROD AND TIDAL OF GOIM

THE first king of the third Egyptian dynasty given on page 184 is Nebka, who will be traced up through Ra Neb of the second dynasty to Atu of the first dynasty, and the hieroglyphic for Neb is a bowl looking very like the porringer of an Eastern monk, but in the Accadian script this symbol was read Bur [1] and in primitive times it would have been Bun or Bon. In the East a monk is still called a Phungy or Bonze, that is a Bowl man, while Neb in Semitic carries the sense of a prophet or seer, thus Nebka the third king of Egypt may be identified with Ea the third member of the great triad of Sumer and Accad, and with Abraham son of Terah, whose change of name from Abram the Ram god to Abraham the Am or Bull god would seem to indicate that he became Anu in the end.

Nebka may thus be identified with Bur Sin of Sumer and Accad, who has left many inscriptions in cuneiform, and in the Old Testament he can be recognized in Heber, whose final capital was Hebron or Kinabu in Assam, and his name seems to have been adopted for the Hebrews. Bur Sin describes himself as King of Ur, King of Sumer and Accad, and divine lord of Eridu (where the tree grew up),

[1] See *Hittites and their Language*, by Col. Conder.

therefore Hebron, the mother city of the Hebrews and an early capital of the Kingdom of the Four Quarters of the World, would seem to have been Eridu or Dumaha (The Great City) which was the Seat of the Divine Priest King, that is Sin the Moon god, and as Merari the Eye god was the third of the Hebrew triad, Bur Sin may be identified with Osiris, and the Great Eye would seem to have signified the Great Hub.

The name of Ea may be interpreted by the term *a* which in the Accadian script was represented by a small jug or chatty,[1] and this jug is the emblem of the successor of the Lion king in the stele on the frontispiece, and on this jug is a cross such as was used for the Latin numeral *ten*, but the cross must have been crossed reeds or arrows to indicate the Code of Moses, that is the goddess Meri, for the Latin numeral is made up of two *fives* or *V's* to indicate the space between the first finger and the thumb.

In 1 Chronicles ii. 24 it is recorded that when Hezron was dead in Caleb Ephratta, then Abiah his wife bare him Ashur of Tekoa, thus Ashur or Uras would seem to be pointed out as the successor of the second king, and he must have been Sargon of Ubdaki, and can be recognized as the Ass who appears just behind the Lion war lord of Menes in the little stele on page 175.[2] The third Hindu Avatar is the Boar, who must have been Ip or Ninip of Sumer and Accad, for he is called the Hog in inscriptions, and Ip can be translated Uras in cuneiform, while Jerusalem the city of Uras was the city of Beth Ninip, and Ninip was called the god of the

[1] See *The Hittites and their Language.*

[2] The Gentiles sneered at the Jews for worshipping an ass.

garden (Eden), therefore Sargon or Moses may be identified with Bur Sin of Sumer and Accad, Ea, Abraham and the Boar Avatar of the Hindus. In the Maya gallery of the British Museum is a representation of a Mexican god sculptured on a great block of stone, who is fashioned in the form of a boar, on his forehead is the U sign, the Word, such as occurs on the portals of Jewish synagogues and issuing from the bucket tiara of Egypt, on his hand is this same small jug marked with the same cross, a nearly exact replica of the Egyptian stele on the frontispiece, so that this Mexican idol is irrefutable evidence that the religion of Sumer and Accad passed over to the New World and was promulgated there, then the origin of the Maya race of Mexico becomes obvious.

BOAR GOD OF MEXICO

Zabu was the third king of Babylon and the same term occurs in the name of Budha, the third ancestor in the genealogy of Krishna of India. *Beo* is an old Celtic term for *living*, and Professor Max Muller thought that an old Hindu term *bhu* was the origin of the English verb *to be*, so *Bu* may be translated more fully by the term *immortal*, therefore Sargon or Moses the third king may be identified with Bohan the Bo god, whose early city has been identified

with Tashisudon the city of Sakruti or Revelation in remote Media or Lulume, a land which still bears the great Hebrew prophet's name in the form Bhotan.

The third king of Egypt was Atu, and *Tu* is an Eastern term for the first personal pronoun I, equivalent to the Siamese term *Toi*, and in an abraided form it can be recognized in the title of Ti, which gave a name to the ancient river Tigris, the Brahmaputra of to-day; moreover Te is the name of the third king in the A sublist of the Pharaohs. It carried presumably the meaning of *I am* and the Ti appears to have been styled Sumsi.

Atu's ghost name is represented by a cobra or serpent, so he must have originated the cobra emblem of Egypt, and a serpent was the Old World emblem of eternity. The Greek name of Ra Neb is Kaiechis and *echis* is the Greek term for a *viper*, and Nebka was worshipped in Egypt under the form of a serpent, while a second Egyptian name for Ra Neb was Kakau, represented in the hieroglyphics by a phallus, the symbol of creation, so these emblems may be interpreted to signify that his god was an immortal Creator, such as was the God of Moses and " the everlasting God " of Abraham (Genesis xxi. 33).

The Greek name of Atu is Kenkenes, which may be translated the Lord of the Kin of Kins or Centre of Centres, in fact the Hub of Sargon of Ubdaki, who may then be identified with Kenez the father of Caleb and Othniel. In the B sublist this third king is given the name of Tau, the Great U or Word, so he must have been Carmi, " The Great Word," who comes third in the line of Judah and was father of Achan the troubler of Israel. Tau can further be

identified from his name with Ta Yu, the third member of the Chinese triad, Yao, Shun of Yu, and Ta Yu.

The Chinese call the dynasty of Ta Yu, the Hea or Isiao dynasty, and state that it passed away.

Col. Conder has published in *The Hittites and their Language* on page 173 an inscription on a gate socket found in Mesopotamia, which runs as follows:

An Enlil gal ba Sargani sar uru da khuv sar Agade Ba tum Ekur e An Enlil in Enlilki sa dub
(gina) lila (gin ?) An Enlil bae Anut bae dingirri break
(ussu) lila khu bae seballa lili Nagutu.

This inscription I propose to translate thus:

"Oh God the great ram Sargani king of the city of the great Hub, king of Agade *Ba tum Ekur* ? has made a great tablet for Bel and Beltis. He has built a shrine for the god Bel, a shrine for the goddess Anunit, which *seballa*—shrine—is made for the Nagu people."

Therefore Sargon, now war lord of the King, appears to have set up a copy of his famous code, the Tau, for the benefit of his followers. Ekur the mountain shrine was the name of the great temple at Nipur. *Nego* was the early form of the Latin first personal pronoun I, and *ngo* is the Chinese equivalent, so the Nagutu would have been the I people, now called Nagas in the broader pronunciation of India, therefore they may be identified with the supporters of King Atu, and the *I* would carry the meaning of the *I am* God of Moses.[1]

Among the traditional four great Maharajahs of

[1] In the island of Fiji a pig is called ngai.

India Virupaksha (great hawk) the red king of the West was king of the Nagas.

In Persian remains there is mention of a great object of reverence called Mitra, a term that signified *the Sun*, but signified also a *bond* or *contract*, and this Mitra was called Svarino also, a corruption doubtless of *arin*, the Semitic term for an *ark*, therefore Mitra must have been the Ark of the Covenant, and around it marched great heroes of the past and amongst them Verethragna, the genius of victory, in the form of a boar, a very courageous animal; in this name can be recognized a corruption of that of Eresargina, who was certainly a great conqueror, and the form of a boar would identify Sargon with Ninip the Hog of Sumer and Accad and with the third avatar of the Hindus, while Calneh, the city of the Great Ni or Manipur, must identify Eresargina with that great conqueror before the Lord, Nimrod, and *gina* became a term for a conqueror.[1]

The name of Nimrod does not occur in cuneiform inscriptions, but the land of Nimme is mentioned frequently, and the Arabian Sea was called Aabba Sinimti, the Sea of Nimshi, so it would connect Nimrod with the West and with Elam.

The third member of the Hindu triad is Suva or Civa the god of war, who was called the Red Boar of the Skies and Vritra (Uruta), impersonate in Ahidahak the biting serpent, and the root of his name is U, the Word, and its earlier form must have been Huva or Hova; with a prefix this would become Jehovah, and there are tribes of Hovas in Madagascar, and even farther away the ancient miners at Zimbabe in Mashonaland were votaries of Suva.

[1] Ne or Ni signifies a phallus.

The third Dhyani Budha on page 179 is Ratna Sambhaba or Eatana Sumbaba. The Greeks turned his name of Uras into Ares for their god of war. The Roman god of war was called Mars, contracted from an older form Mavors, which again must have been contracted from the original form Mauru, equivalent to Vritra, and a name of the Gupta or Ubda King. The Japanese god of war was Ojin, sufficiently like Sarginna to identify the hero, and he was the son of Jingo Kojo; the latter term signifies a *box*, so she must have been Uras the goddess Meri, and Kale the Great Ark, goddess of war and victory. Ojin was called Hachiman also, derived possibly from *asi*, the Sanscrit equivalent of *bu*, and he had a great descendant called Hachimantaro, and *taro* signifies in Japanese a son and heir, and he will be identified with Haahaztari of the Old Testament, 1 Chronicles iv. 6, and with the great son of Sargon sarali, Binganisarali who became sixth king. Thus Zeus and Ares would seem to have been the same king, but these ancient heroes advanced from subordinate positions to be kings of the World, and were then often forced to become monks like the Mikados of Japan.

The third king of Persia was Thamauras, the Lord Uras, so he must have been Assur of Tekoa and prince of Jerusalem. The third king of Rome was Numa Pompilius, and I suggest that his first name was derived from that of Nimme, and the second from the *omphalos* or *ubta* of Sargon in Manipur.

The episode of Esther daughter of Mordecai supplanting Vashti at the Persian Court recorded in the Old Testament would appear to identify Moses with Merodach and Esther with Ishtar and the Ten Com-

mandments, the Tirash of Sargon, the inscribed stone.

In the line from Adam the third is Enos, the Great Us, equivalent to Xuthus the third member of the Greek triad, and in his time men began to call on the name of the Lord (Genesis iv. 26).

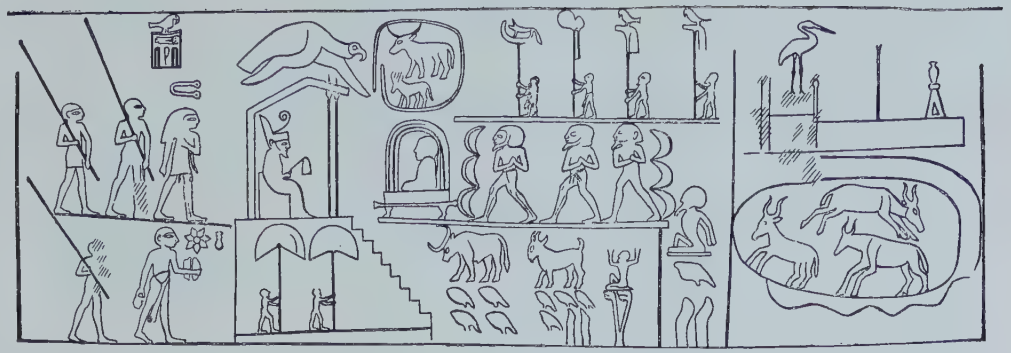
The third in the Tibetan list is Sod nam Yampso, the true name Sumsi, therefore this third king would appear to have been the author of the monotheistic religion of the Hebrews, such as Moses is described to have been (Genesis xxi. 33).

Eros is the Greek form of Enos, and was called Amor or Cupido the god of love by the Romans, and his emblem was a quiver of arrows. Owing to his phallic emblem Civa has been turned into a god of sexual love, but what he taught was brotherly love apparently, and like Eros he brought order out of chaos.

The deplorable degradation of the grand old faith promulgated by the great Hebrew prophet at the dawn of civilization is a terrible indictment of the Brahmin of India, who have accepted all they could extract from a submissive people, and have given nothing in return, but futile ceremonies and an arrogant contempt.

On the adjoining page is given an engraving on a macehead found in Egypt portraying a bucket king advancing against the great gate or capital of Besh, identified with Thoth second king of Egypt, and his name is given above by a hieroglyphic which Professor Petrie reads as *nar*, a fish, and Ea was called the Fish, and Zib (Ib) is one of the two names of Pisces, the first sign of the Zodiac, therefore it is right presumably; however to my eyes the hiero-

MACEHEAD OF BUCKET KING ATTACKING BESH



TIDAL JUDGING THOTH

SARGON OF AGADE EXECUTING BESH OF EGYPT

glyphic looks very like a quiver of arrows, a very appropriate emblem for a book in cuneiform script, and *us* was the Accadian word for a quiver, and was a name for the third king and an emblem of the third king Enos or Eros, so both readings would meet the demands of the third king. *Us* could signify in cuneiform a phallus also.

He is supported by two lieutenants, a warrior and a scribe. His commander in chief is called Thet, and from his name and emblem of a cord handle he may be identified with Thesh, the fourth king in the B Egyptian sublist.

His chief minister is called the Scorpion, evidently a nickname for the guardian of the Great Rock called Meri (a hoe symbol) in this picture, and the Scorpion carries the scribe utensil *anch* which denoted his occupation, and gave him a name presumably in later days.

On the banners in front of the king, the second is a jackal, the emblem of the god Anubis of Egypt, and of the fifth king, and is clearly so abscribed in the sealings of that great king, Din of Egypt, and so must have belonged to the Scorpion.

In the second picture the Bucket king appears to have mounted the throne and to be judging Thoth, now the veiled prophet supported by dancers or priests.

In the third picture the conqueror is executing the Tank king, and the Great Hawk (Mauru) has captured the six shechems of the Tank King, Kha Shechemui, identified with Thoth second King.

Samsi iluna, seventh king of Babylon, states that he repaired the six shrines built by his ancestor Sumulailu the second king, and he gives their names,

but I cannot identify them ; however there can be little doubt they were the six cities of refuge of the Old Testament. Therefore Thoth, like Menes, seems to have come to a violent end, and his conqueror is portrayed wearing the great tiara and so must have become third king of the World.

The plaque would seem therefore to identify this bucket king with Sargon, Civa, and Kenez.

## CHAPTER XVII

## SARGON, MOSES, AND JEPHTHAH

THE lieutenants of Sargon were Naram Sin and Ushumgal called also Nabemas; of Moses were Joshua and Caleb; of Civa were Scanda and Ganisa; and of Kenez were Caleb and Othniel, whom I propose to identify in subsequent pages with each other and with the warrior Thet and the scorpion scribe of the macehead.

The hieroglyphic for *user* was the fore part of a jackal, so I have supposed this would identify the jackal god Anubis of Egypt with Puzur Bel the Medudu or sailor of the Flood Legend, and the latter must have been a humble follower of the Lion king, and so could have been nicknamed the Jackal.

The term Usur, which may be translated great quiver, code, or book, occurs in the names of many later kings, such as Nebuchadnezzar of Babylon, Buzur Assur of Assyria, Usertasen of Egypt, and Chosroes of Persia, and the last in the form Kosrou is given to the third king of the Persian alternative list, but the Jackal was the Neb or prophet of a second great religion, and will be identified with the god Nebo and the fifth king.

If then this third king be identified with Sargon, Heber, and Enos the Quiver King, it is curious to note that the river in Spain called by the Moors the

Wadyal Kheber has been contracted by the Spaniards into the Guadalquivir. His city of Ubda would identify Sargon further with Jephthah, who was driven out by his brethren like Jason of the Greek Argonautic expedition, but returned to claim the throne, thus Jason must have been the god Ea, and he was the husband of Medea.

Sargon conquered Elam and the West, therefore the Khyber Pass may have been so called from his name of Heber, and a ruined city in Mesopotamia called Bor may have been founded by the same hero.

The capital of Elam was Susinak, i.e. the city of Sus, a term that signifies a Boar or Pig in some languages, so he may have founded that famous city. *Lam* signifies *yoke*, and Hammurabi in one of his despatches orders a man to be punished according to the "yoke," and he no doubt meant the law, therefore Elam must have been the land of the Law, and its inhabitants the Uxians or Hyksos must have been sons of the Us or Law. Jephthah was promised the throne if he could succeed in defeating the Ammonites, and I think these plaques commemorate his success, thus Zeus overthrew Cronos.

The name of Moses may be a cognate of *Moscus*, a *calf*, and the golden calf erected by Aaron may have been intended to represent the absent Moses, just as the Apis bulls of Egypt were intended apparently to represent the distant kings of the Four Quarters of the World, but the word *mo* is the Turkish term for the first personal pronoun *I*, so the original name may have been Moshi, the I man, or Musa the great I or I am.

The name of Saginna may have signified simply

the Great Son, and thus he might be identified with the god Tor or Thor the Scandinavian god, but there are many candidates for that name, and Illinus or Dorus, the second member of the Greek triad, has the first claim at any rate, so I have thought it possible that as *Sa* = *two* or *twice*, and *gen* is the Aryan root for *birth* and *generation*, Saginna's name may have signified the "Twice born," indicating that he was an incarnation, which would explain the curious claim of the ruling caste in India to be "twice born," for which it is difficult to suggest any other reason, then his followers the Jats of Elam may have adopted a similar term, for *jataka* signifies *a birth story*. Thus Sargon would have originated the belief in incarnation, a trace of which can be discovered in the speech of Baba, a high official of the Pharaoh Seqenen Ra of Egypt, who describes himself as "the risen again."[1]

Cuneiform inscriptions state that Sargon made an expedition against Kashtubilla of Kasalla (Radau, 158), and I have identified this capital with Sirpurla, Lachish, and Hebron the seat of the divine priest king, so I think the above pictures from Egypt illustrate his conquest of the Tank King identified with Thoth and the second king.

As the Son or Champion of the Great Book, the Tirash, he would appear to have been Kudur Nanhundi, the Son of the Great Book, who when king of Elam advanced against Babylon and the East, and conquered that empire. For Sargon brought sorrow on Babylon and Kish, conquered the country Kasalla and subdued the land Suri (Burmah) in

[1] See *The Old Testament*, p. 262, by T. G. Pinches, published by S.P.C.K.

its totality (Radau, 158). Civa had two lieutenants, Scanda called Nandi the Bull, first a son of Agni and then of Civa, so Thet the lieutenant of the lion war lord of Menes on page 175, Thesh the fourth king in the Egyptian sublist B, and Rim Sin lieutenant of Kudur Marbuk identified with the Lion king, can be identified with Thet the warrior of these pictures from the macehead of Enos or Sargon found in Egypt, who became the fourth king, and so must have been Naram Sin the successor of Sargon.

The other lieutenant of Civa was called Ganesa, and he will be identified with the Scorpion scribe, who subsequently became fifth king, and as Anubis was the Jackal god of Egypt, and was lord of Ta Tezer and Damascus was the city of the great god Izur, Ganesa must have been Eliezer of Damascus and Joshua of Timnath sera, therefore Thet the warrior and the scorpion scribe must have been Caleb and Joshua, the lieutenants or sons of Moses, and Caleb and Othniel the sons of Kenez, that is of Kenkenez, the third king of Egypt, called Atu in that land, and Othniel must have been another name for Joshua.

| | | | | |
|---|---|---|---|---|
| Nebka | Sargon | Kenez | Moses | Civa |
| Tezer-sa | Naram Sin | Caleb | Caleb | Scanda |
| Tezer-Tita X | Urbau | Othniel | Joshua | Ganesa |

Joshua was the son of Nun, which was the Accadian term for a king, and it was applied especially to the god Ea, so this fact would help to identify Sargon with that ancient god, and with Nebka of Egypt, and Nebka's successor in the third dynasty Tezer-sa with Joshua and the Jackal god.

Then if Nebka of Egypt be identified with Zeus, Ea, and Abraham, his successor Tezer-sa must have been Ishmael son of Hagar, who may be identified from his name with Isme Dagon, " I am the great Go," for he was the author of a great code too. He is called in cuneiform inscriptions King of Ur, King of Sumer and Accad, and built in Nipur and other places, and his supporters must have been the Hagarites who were not treated with much kindness by the Hebrews, the supporters of Heber. He can thus be identified with Eliezer of Damascus, Abraham's steward and Joshua of Timnath sera, then Hagar may be identified with Prome in Burmah.

The Irish traditions state that after the Tuatha de Danann, the sons of Danu, had been settled in the land, they were invaded by another body of men, Milesians the sons of Milo (Meri, Millo), led by Eber and Ereman, but this could not have been the great Flood, and may have been the origin of the Greek legend of Deucalion; however Eber must have been the Heber of the Old Testament, the Bur Sin of Sumer and Accad, and the Nebka of Egypt who have been identified with Sargon of Agade.

In the East a shaman signifies an inspired seer, so Ereman must have been a seer or neb like Nebka, and he is recorded to have quarrelled after a time with Eber, whom he slew according to the Irish traditions, while the followers of Ereman would seem to have been the Manda or Medes who were driven away gradually to the East and into the mountains, and like the Hagarites were not treated well by the Hebrews.

In Genesis there is an account of a war against the kings of the East by Amraphel of Shinar, that is

Hammurabi, who subsequently became sixth king of Babylon; Arioch of Ellasar, that is Eriaku of Larsa or Rim Sin; Chedor Laomer king of Elam; and Tidal king of Goim, which occurred during the time of Abraham and Lot, and thus fixes the date of these contemporaries as something like twenty-two centuries B.C.[1]

Cuneiform inscriptions [2] mention Tudhula, Kudur Lahgumal and a son of Eriaku in some such campaign, and further state that Kudur Lahgumal king of Elam his son pierced his heart with the sword of his girdle; this would appear to mean that Lahgumal assassinated Tudhula, thus Joshua slew Moses apparently.

*Dola* is a Punjaub term for a *bucket*, so Tidal may have been the bucket king of the Egyptian picture, but the date seems too early for the death of Sargon, who ruled for forty years; however the names of the leaders are very enlightening and bring into one period of time and connect together many heroes of the past in two distinct histories.

In Hindu annals the Maurya and Gupta race are bracketed together, and the former term is still attached to Manipur, so Sargon of the Ubda city may be identified with the Maurya king, a corruption no doubt of Mauru the Great Hawk or Sun god, but it may have signified also the Great Holy, just as the name of Eresaginna signified the Holy Saginna, and in the time of Godama Budha there was another body of religious men, the Kolies, who had

[1] According to Chinese records an eclipse of the Sun was observed in a year equivalent to our year 2156. B.C during the reign of Kung Khan, the grandson of Ta Yu.

[2] See *The Old Testament*, p. 223, by T. G. Pinches (S.P.C.K.).

adopted a life of holiness, so they could have been called the Great Holies.

In the pre-reformation churches of England a chant called O Sapientia was sung from the 16th November until Christmas Eve in praise of the Holy O's ; this has nearly died out now, but it may have come down from very early times. Something of this religious devotion is very prevalent in India even to-day, and can be gathered in Hindu traditions also from the discourses of Krishna, a Mahatma in his day, with Arjuna. The same devotion can be discovered in the atmosphere of the court of King Arthur, whose name may be a corruption perhaps of Athyr the Persian pronunciation of Assur, but Idris is the Celtic name for this holy king ; however Lancelot fills the part of the fourth king of the World very fairly, and some of the other names seem to belong to very ancient times.

The Castle of Four Stones surely must have been the Kirjath Arba of the East, while the Holy Grail was a magic cup, and perhaps the treasured bowl of Nebka.

In 1 Chronicles iv. 3 there is mention of a city called Hazelelponi, a name that could be translated the city of the Divine or Magic Bowl.

The Gupta king may be recognized in Aegyptus of ancient Greek tradition, who defeated the Great Nu King Danaus, and married fifty of his sons to fifty daughters of the latter, but all these Sabine wives murdered their husbands with the exception of Hypermnestra the wife of Lynceus, and Caleb the Kenezite was prince of Hebron the Hypermnestra of Lynceus, and the god Set is portrayed sometimes as a lynx or hyena.

## CHAPTER XVIII

## NARAM SIN AND RIM SIN

RIM SIN has been identified with Scanda the Bull, and with Thet, the god Set of Egypt, and as a son of Agni he could have been called Reuben the son of the Lion, who defiled his father's bed, that is he usurped the throne of his father the patriarch Jacob, and the third king of the third Egyptian dynasty is called Tezer Tita, that is a son of Thoth and also of Tezer the lord of Damascus identified with Joshua, so Rim Sin or Reuben must have become fourth king of the World, therefore he must have been Naram Sin the successor of Sargon.

Pictures of Naram Sin warring in some mountain country have come down to us, and he is portrayed wearing a helmet with bulls' horns like the Norsemen, so he too might have been called The Bull.

The fourth Hindu Avatar is called Nara Singha the half lion avatar, and *singha* signifies a *lion*, so that Naram Sin the successor of Sargon if clipped of his *m* would fill his place, and these instances of memation are extremely common in old documents.

Naram Sin or Nara the half lion was a mighty conqueror and carried his arms far to the east, defeating amongst others Resh Rimmon the King of Apirak, which may well have been the Perak in Malayia of to-day, and he won for the empire great additions in Indo-China.

Nur = *light* and the name would identify Nara with Nergal the plague god,[1] as Thet or Set he was represented in Egypt by a hare, and the same word is used for *hare* and *light* in some of the Indian dialects, while the hare is the fourth sign in the Mongol and Chinese Zodiacs.

*Lot* or *Lut* is another term for *light*, therefore Nergal may be identified with the nephew of Abraham, and with the Lotan son of Seer the Horite (Genesis xxxvi. 20) whose sister was Timma, that is Damascus. In the Old Testament Lot is recorded to have pushed out to the East and the land of Sodom and Gomorrah, while his descendants were merged in the people of Moab and Ammon.

Naram was a great warrior or Gamil, so that Gimil Sin, a king mentioned in cuneiform inscriptions of this period, may be identified with him, for Gimil Sin must have been one of these early kings.

*Ur* = *dog*, so Caleb the dog, the veteran warrior who had followed the fortunes of Moses and Joshua from early days, and was given Hebron and its territory, when Joshua received Timnath sera or Damascus, may be identified with Thet and Naram Sin the fourth king.

There has been recovered a long inscription of a king called Lugal Saggisi (Radau, 132) king of Erech, king of the World, who declares he had the head of a steer, so that in his helmet he must have looked very like Naram Sin. He caused terrible destruction amongst the ancient shrines, destroying the guedin of Ningirsu of Sirpurla, and keeping Innannagi the Great Priest king (of Hebron) tethered up like a sheep. Thus he gained possession of Erech by the

[1] In inscriptions the term *ner* is used at times to signify a lion.

goodwill of the gods like Rim Sin, who gained possession of the ruined Erech by the good offices of Anu, Bel, and Ea.[1] Saggisi declares he was kind to Bel of Nipur his father, and as he declares earlier in this inscription that he was the son of Ukus of Gisbanki, Ukus and Bel of Nipur may be identified with each other, and this would identify Saggisi with Naram Sin and Gishban with Nipur.

*Saggisi* signifies *conqueror*, so this victorious warrior had just captured Erech apparently: this was one of the exploits of the fourth king under various aliases, and it has been celebrated widely in lay and legend with its consequences the great war in heaven, in which Kingu the golden king and the great queen Tiamat were defeated, only after a desperate struggle. The duplication of a name in ancient times seems to have been equivalent to the term *great*, so Ukus may be equated with Eros, then the father of Naram Sin, or Lugal Saggisi may be identified with Sargon and the third king of Babylon, Zabu.

In traditions of very ancient days there lingers on in Asiatic lands the name of some mysterious hero of the past styled Iscander Bicornis; the two-horned Alexander, who has been confused very often with the European conqueror, especially by the West; however Naram Sin identified with Scanda the Bull son of Civa must have been this ancient king, and at one time must have held sway over wider territories than those of the Macedonian king.

In Sumatra there is a tomb attributed to Iscander, which may have been some Id raised in Scanda's honour, but cannot have had any connection with the Western Alexander.

[1] *The Old Testament*, p. 221, by T. G. Pinches.

The most turbulent of the ancient heroes of the Jews was Samson, and this riotous son of Manoah must have been a son of the great Nu king, Manu, Hezron, or Vishnu, and so may be identified with Scanda son of Agni, and the warrior Thet. As a son of the great Lion he may be identified also with Nara Singha the half-lion avatar of India and with Reuben who defiled his father's bed. Samson became enamoured of a daughter of Timnath, which may be interpreted to mean he had set his heart on gaining possession of Damascus, that is Erech, the Timnathsera of Joshua, and he was so powerful that for a long time his enemies could not prevail against him, but finally he was defeated and shut up at Gaza.

The episode of his pulling down the two pillars of the temple of his enemies is no doubt a picturesque way of describing the consequences of the war in heaven, for it split the great empire into two, as is recorded in the Old Testament as having occurred in the time of Peleg, the Bull king, the son of Eber.

The fourth avatar of India is portrayed between two pillars, falling asunder. If he be identified with Bezalel, a contemporary of Joshua, it is curious to note that there is a leaning tower at Pisa in Italy, and there was a famous leaning Rath in ancient Ireland as well.

Joshua was called on to punish that troubler of Israel, Achan or Achar the son of Carmi, and *Ak* signifies *bull,* while *achar* is the existing name for a Shan dog. Hur was the fourth in the line of Judah and *Ur* signified both *wicked* and *dog* or *warrior.*

Tezer-Teta and Aches are names of the third king of the third Egyptian dynasty and his first name would indicate that he was a son of both Tita that

is Thoth, and so would identify him with Scanda son of Agni, and also of Tezer-sa the preceding king of the third dynasty, and this descent would identify him with Reuben and the fourth king. Aches would be a Greek name for this Ak king. No name in the second dynasty can be assigned to him, if the list given be accurate.

A-ta the fourth king of the first Egyptian dynasty was called Mernuit also, and Nuit is represented in the hieroglyphics by a tablet with crossed arrows, indicating it was inscribed with cuneiform writing, in fact it was a code or veda, and in later ages crossed arrows appear to have become an emblem of the goddess Venus.

Under his name of Lugal Saggisi this king declares he was a son brought up by the goddess Nidaba the Great Tablet (Radau, 133).

Dah is the name of a Burmese weapon something like a primitive sword, so the warrior may have chosen Da or Ta for his throne name, and there is evidence of a sword having been deified by some of the Asiatic races and also by the Mongols.

The fourth king of Persia was Djemshid, which is a name very similar to that of Samson, and in the alternative Persian list it is Lorasp = Lu-rab the great Bull, and Auratavaspa the Golden king, equivalent to the name of the Greek hero Glaucus, father of Bellerophon, and to the name of Kingu the ally of Tiamat.

Djemshid is recorded in Persian annals to have been a great king, who ruled well and wisely, and he divided the population into four classes like Ion son of Apollo, and therefore appears to have instituted the caste system of India, but at length, puffed

up with pride and power, he called himself god, on which his indignant subjects rose in rebellion, and after a desperate struggle deposed and executed this impious king. This means I think that he attempted to take the place of Anu the divine king.

We can now compare this fourth King with the Perseus of Grecian story, whose descent is given below :

| | |
|---|---|
| Abas. | Changed into a lizard, an animal devoted to rocky places. |
| Acrisius. | Of Argos. |
| Proetus. | Slain by Perseus. |
| Perseus. | Surnamed Aurigena, married Danæ, daughter of Zeus or Acrisius, gave up Argos to Megapenthes and retired to Tyrens. |
| Megapenthes. | Son of Proetus, expelled Helen from Argos and slew Perseus. |
| Anaxagoras. | |

Bellerophon or Bellerophontes son of Glaucus the golden king may be recognized as another name for Megapenthes.

Abas the first king may be recognized in Sumu Abu of Babylon and the additional S is common in Persian and Greek names.

Acrisius of Argos must have been the great Waterman and Thoth of Egypt. The name of Proetus looks like a corruption of Bar-Utu, and Perseus is placed fourth in the line, and so ought to fill the place of Thet the warrior of many records.

The name of Perseus seems to have been derived

from *bar* = *great* and *su* or *zu* = *lightning*, and it may be noted that the great Carthaginian family to which Hannibal belonged bore the surname of Barca = Lightning.

This epithet may have been applied to Perseus for the rapidity of his military strategy. It was Zu who stole the Tablets of Fate when Father Bel was not looking. Perseus was surnamed Aurigena the golden king, and in the line from Adam the fourth is called Kenan, and *kin* signifies *golden* like Glaucus. He gave up Argos to Megapenthes, that is to the succeeding king, and retired to Tyrens (Tur-ina), so that the latter, which had a daughter city in Greece, may be identified with Erech and Damascus, and was the city captured by Lugal Saggisi and beloved by Samson.

Caleb surrendered his daughter Aksa, and his city was Hebron, but as he was a warrior and Hebron was alloted to the Levites he would have ruled from Kirgath Jearim, that is Kish or Shechem. His successor Shobal, the Megapenthes of Perseus' line, was ruler of Kirgath Jearim according to the Old Testament, and so could have been called Kish.

The fourth king of Rome was Tullus Hostilius, who was a victorious leader in many wars like Thet the warrior, therefore Ata or Mernuit the fourth king of Egypt may be identified with Rim Sin the Bull King of many records, Scanda companion of Civa, Set the Hare god, Caleb the son of Jephunneh, Lot son of Haran, Lotan son of Seir the Horite, Nergal, Naram Sin son of Sargon, Nara Singha the fourth avatar, Reuben the son of Jacob, Lugal Saggisi king of Erech, king of the World, Samson son of Manoah, and Djemshid or Perseus the golden king of Persia.

## CHAPTER XIX

## JOSHUA, NEBO, AND TUBAL CAIN

THE second king of the third Egyptian dynasty is given the name of Tezer-sa, Zerda, and Neter Kha, and he can be recognized again in Ba en neter third king of the second dynasty on his promotion in the great hierarchy. In Egypt *Tezer-tezer* signified "The Holy of Holies" and *Neter* signified *god* or *divine*, so some high sanctity must have attached to this Tezer-neter king.

An inscription written in the early picture-writing of Western Asia has been translated by Col. Conder as follows: [1]

"The king causing this province of his government to be ruled by me a servant of him Samuabi, what was mine is mine to rule. And the speaker is Kesir a servant of this great king, and he having spoken of (or named) me it is mine."

KESIR MAKH.

Mash = sa = great, so he may be identified with the Egyptian king Tezer-sa, and as a servant of the first king of Babylon, the inscription would prove that the lines of kings of the two countries were identical. However, the similarity of the names

[1] See *The Hittites and their Language*, p. 262, Col. Conder.

would have no great value unless the identity of Kesir Makh could be supported by sufficient evidence from other quarters.

It is interesting to note that the early picture-writing had not died out in the first age of Sumer and Accad, and it held its own in Egypt until a very late period, and it reappeared in the inscriptions of the Saka tribes who overwhelmed Assyria. It is these barbarous invaders who must have been the authors of the inscriptions in picture-writing found in Asia Minor and Mesopotamia called Hittite, and were votaries of the Owl and Lion of page 193. Their descendants may be identified apparently with the Carduchi of classical times, and the Kurds of today.

In *Royal Tombs*, Vol. I, Plate IV, is given a sealing of Zeser showing two arms holding a sword, the hieroglyphic for his name, and there is a sealing of Zerta with a jackal for his emblem, while in numerous sealings of Din the fifth king of Egypt his emblem is given as a jackal, so the Jackal scribe of the macehead must have been Din or Den, a term that signifies *living*, and equivalent to the Egyptian term *anch*, thus Kesir Makh and Kha neter may be identified with the fifth king of Egypt, and from the full ancient name of Prome in Burmah, viz. Burumu sarani itzuri, he may be identified with Eliezer of Damascus, Abraham's servant.

In *Tombs of the Kings*, Vol. II, Plate XI, this jackal king is associated with Menes in a joint sealing, so Kesir Makh must have been a contemporary and servant of the first king of Egypt too.

The term *Anch* can be recognized in the name of that great and good king of Rome, Ancus Marcius,

the fifth of his line, who was a grandson according to Roman tradition of Numa and wrote down his laws.

The Jackal god in Egypt was called Anup or Anubis, and was supposed to be a nephew of Osiris, and his name would indicate that he became Anu, that is the divine king or Ho O, as the cloistered emperor was called in ancient Japan, thus he would not have been the executive ruler, and so may be identified with the Monk Avatar of India, who is portrayed without the great tiara worn by the others. He would therefore have been the Ob or Wizard king, and so may be identified with Jacob the Great Ob, who is not represented to have been an executive king, but was protected and placed in a position of honour by his son Joseph, and after his exile regained a position of affluence, like Job, who also regained such a position after his many trials, thus the last residence of these ancient saints could have been called the land of Ubu, and Damascus was in the land of Ubi according to the Tel Armarna tablets. His earlier name was Tezer-sa, which would appear to be the origin of that of Israel, and his later name that of Jacob, which is the reverse of what is stated in the Old Testament.

Civa has been identified with the third king, and his warrior lieutenant with Scanda the Bull, with Reuben the son of Jacob, and with Tezer Tita of Egypt, therefore Ganisa, his other lieutenant, may be identified with the scorpion scribe, whose emblem the Jackal identifies him with Den of Egypt, and Shoden is the name of the Hindu god Ganisa in Japan, and so confirms these identifications.

One of the signs of the Zodiac is a scorpion to which is given the name of Sagittarius the great

archer,[1] that is the great scribe, and in Genesis xxi. 20 it is recorded that Ishmael the son of Abraham and Hagar, who has been identified with Isme Dagon king of Ur and Kha Neter, grew up in the wilderness under the favour of God, and became an archer, while the fifth in the line of Aaron was Ithamar, a name equivalent to that of Ganisa (1 Chronicles vi. 3).

From inscriptions found in the Euphrates Valley (Radau, 175) it has been ascertained that Sargon and his successor Naram Sin had as supporters Nabemash Ushumgal and Bingani sar ali. The first of these from his name must have been the god Nebo, and I propose to identify him with his contemporary Ushumgal, Urbau son of Bur Sin (Radau, 274), and the fifth king of the World, while the name of the third must make him the son of Sargon sar ali, and I propose to identify him with the sixth king, Joseph the son of Jacob, Eabani of Chaldean tradition, and Jabin of Hazor of the Old Testament. Nebo is called Ak the wise, Ter the arrow that is the Scribe, and the lord of the making of tablets, so he would fill the part of Sagittarius, and of Ancus Marcius of Rome.

*Ishu* is the Sanscrit term for an *arrow*, and *ushu* was probably the primitive form, and there was a grass in Sumer and Accad called *ushu* grass, which may have been bamboo or some reedy grass suitable for arrows, thus Ushumgal could be translated the Great Arrow or Scribe, and *ushu* would appear to have been the origin of the names of Ushumgal and of Joshua, who was made High Priest by Moses,

[1] The emblem of the sign Sagittarius in the Zodiac is an arrow, and *sagitta* is the Latin term for an *arrow*.

and Urbau was made High Priest by Bur Sin identified with Moses (Radau, 281).

Dr. Peters found the bricks of Urgur, that is Urbau, just above those of Naram Sin and Sargon, so he must have reigned immediately or very shortly after Naram Sin. Joshua was given Timnath Sera and Eliezer the jackal god was lord of Damascus identified with that place, thus Joshua would appear to have been the jackal scribe who subsequently became High Priest, and the Monk Avatar of India; and Scanda has been identified with Reuben who usurped his father's throne, thus Reuben that is Naram Sin the fourth king would seem to have been Esau the long-haired warrior, the favourite son of his Father, and Joshua the milder son Jacob, a shaven priest, who fled away to Padan Aram till his sons could support his rights (Genesis xxviii. 9).

Thus the third king would appear to have been Isaac and not Abraham, but I have not been able as yet to disentangle the personal identities of Abraham and Isaac, or to identify Harran the father of Lot, from the ancient inscriptions and traditions, so perforce I must leave the solution doubtful; however the name of Isaak signifies a viceroy and not a paramount ruler, and I cannot identify the city meant by the name of Rebekah the wife of Isaac.

The story of the usurpation by Reuben is recorded in Genesis xxxiv. where Shechem the son of Hamor defiled Dinah the daughter, that is the city of Jacob, and Dinah must have been the daughter of Din the jackal king of Egypt according to the ancient custom in naming daughters. Hamor signifies an *ass*, so he can be identified with the lord

Uras of Adon or Assur of Tekoa, that is with Sargon, and Shechem would signify the prince of Shechem, that is Agade the city of Naram Sin and of Caleb. Thus I have placed Joshua after Caleb, but it was Joshua who executed Achar the son of Carmi identified with Caleb, so Joshua must have reigned after Caleb's death.

*Karita* is a Semitic term for an official document, *paiza* is a Mongol term for a royal patent, and *chit* is an Indian term for a note or letter, therefore *isa* in the name of Ganisa may be a variant form of *ishu*, which would help to identify that god with Din of Egypt, Joshua, and Ushumgal of Sumer and Accad.

Far away in the West Ganesa can be recognized in Ma Hesa worshipped by the ancient Germans, and in Hesus worshipped by the ancient Gauls.

Perseus surrendered Argos to Megapenthes and went to Tyrens, and Caleb gave up his daughter Aksa to Othniel, therefore Aksa may be identified with Kish and Shechem, and Tyrens with Damascus and Prome, thus Othniel may be identified with Caleb's successor and with Shobal of Kirjath Jearim, and in many instances the Assyrians style Kish the city of Laguda, which may be recognized as referring to that ancient king Chedor Laomer, whom the Old Testament treats as somewhat of an enemy of the Hebrews, and as the leader who defeated and captured Lot identified with Nergal, Rim Sin, and the fourth king of the World. Therefore Shobal and Laomer must have been Sin Muballid fifth king of Babylon.

The annals of the kings of Babylon record a long war that went on between the fifth and sixth kings

of Babylon and Rim Sin, so Naram Sin or Lot was not disposed of very easily, and the Old Testament states his race was merged in Moab and Ammon, so some trace of the Hare god may be found perhaps in Yon ian Yampthso the fourth grand Lama on page 179, for *yon* is the Burmese term for a *hare*, and yon ian would change readily into Yunnan, from whence so much salt is exported.

Esau fled away with all his house and wealth before the face of his brother Jacob. A name given to Din fifth king of Egypt is Hesepti, and *pti*, probably the same term as *ptai* or *ptah*, signifies *second*, and as the next king bore the name of " Third Law " it may be taken to signify he was the author of a second code or veda.

A new *us* or quiver could have been called Nuhus, and the Assyrians assign the name of Nuski to the fifth of their gods, while the Greeks celebrated the wonderful adventures of a god called Dionysus, that is the god Nuhus. His teaching spread like wildfire over the great empire, and so enraged Lycurgus the sober king, that he drove him away. In the Old Testament the name has been changed by metathesis into Othniel, a lieutenant of Kenez the third king, and so he may be identified with the scorpion scribe and Ganisa, that is Din of Egypt.

The fifth king of Babylon was Sin Muballid and he can be recognized in Shobal, and in an ancient Arabian god called Obal, whose wife or code was Laz, a name that occurs in Greek tradition in the form of Allatu, who was queen of Hades.

Tubal is the same name as Obal or Mubal, and *Kain* signifies a *smith*, so Tubal Kain the father of all workers in metal may be identified with Sin

Muballid of Babylon, Shobal of Kerjath Jearim, and Ptah of Egypt, the Vulcan of that land.

In Persia the place of the fifth King is filled by Kawei the Blacksmith, though he is not called a king of Persia, but his fame has spread to many lands. Gurgum was an Accadian term for a coppersmith, and the city of Durgurgur in Accad, probably the modern Gaur in Bengal, was of old a seat of the copper industry. There was also a great shrine for smiths called Enintu kalama, possibly this very Durgurgur, and many of the engravings found in the Euphrates Valley have representations on them of altars in the shape of anvils. In Japan there still survives the tradition of some famous blacksmith in the days of old.

In Persia the hero has been tacked on to the traditions recording the rise of Ardeshir the founder of the Sassanian dynasty, and the Great Blacksmith's banner covered with jewels, the oriflamme of Persia, was captured by the Mahomedans at the fatal battle which overwhelmed the Persian nation, but there is no historical evidence of any blacksmith having been connected with that renaissance of the Persian people.

Ardeshir himself appears to have been a great feudatory of the Parthians who, after asserting his own independence, succeeded in the greater task of re-establishing the Persian empire and called himself the Sassanian apparently in order to connect his family and perhaps truly with the great conqueror Cyrus, who commenced his career as prince of Ansan or Assan. Kawei the Blacksmith is even one of the heroes in the hoary traditions of the Persians belonging to a period even more remote than that of the

Great Achaemenian line, and therefore he must have flourished in the time of the gods. In the "Arabian Nights" the mysterious beatings of a black dog may refer to some rite in memory of the defeat of Caleb the dog, and the extraordinary hostility to the wren in early European times may have an origin in the wars of Jair (1 Chronicles ii. 23). *Ur* signified *wicked* and was represented in the hieroglyphics by a sparrow.

In Anglo-Saxon legendary lore the hero can be recognized in Govan or Weyland the Smith. The Fan tribes of West Africa may still honour this eremite hero, for they have Smith Chiefs and keep a head smith isolated in a compound at their capital Etatin. In Egypt during the whole course of the Pharaohonite monarchy, there lingered on the memory of the conquest of the country by the Mesnui or metal workers, who invaded the land armed with metal weapons and overcame the natives. These Mesnui are called in hieroglyphic documents followers of Hor Behdet. Hor or Horus was a title of the Pharaoh, and Behudet was known as the city of the forge, so that the term Behdet would appear to have some close connection with a smithy.

The High Priest of Ptah at Memphis was styled Ur Kherphem great chief of the Hammer, and the Greeks identified Ptah with their smith god Hephaistos, called Vulcan by the Romans. If this Greek name be composed of He-bar-ishu it would signify the Great Arrow and would identify the Great Smith with Ganisa and with the descriptive name of Nebo. In the line from Adam, the fifth is Mahalaleel, which is equivalent to the names of Kudur Laomer and of Laguda of Kish. In Hadad son of Bedad of Avith

the fifth duke of Edom we may recognize the great smith again, for Haddad is an Arabic term for a smith, and Hadad was the hero who defeated Midian in the plains of Moab. This feat is attributed also to Gideon the Abiezrite the fifth judge of Israel, so Gideon must have been the Great Smith. However Dad was a name for the great father or High Priest, so the Arabic term *haddad* was derived probably from that hero, and Hadad would signify that Gideon was the Dad or Anu. It was this fifth king who was the Horus of Egypt that defeated Set with the aid of his Mesnui or metal workers. Ancient Chinese traditions record some famous victory gained in the plains of Mu, and this was perhaps the great battle in which Hadad or Gideon defeated Midian in the plains of Moab.

In Old Japan the great clan of Taira, the warrior clan, were overwhelmed at last after a long lease of power under the divine king in a great naval battle fought off the city of Dan-no-urra the Ark of Dan, by the rival clan the Minamoto or votaries of Mina, and so great was the slaughter of the Taira that the sea that washed the shores near that port was called ever afterwards the Red Bloody Sea, so this famous city may really have been the ancient Kindan and the modern Rangoon the city of Victory.[1] In *Early Babylonian History* by Hugo Radau are given translations of many inscriptions of a great viceroy in Mesopotamia called Gudea, who must have been living at the time of the fifth king from the names of his contemporaries, and was a votary of the goddess Bau, so he could have been called Urbau, who will

[1] See *The Mikado's Empire*, p. 136, W. E. Griffis, 5th edition (Harper Bros., New York).

be identified with the fifth king and with the predecessor of Dungi the sixth king.[1] An inscription given in Radau on page 400 calls Urbau a son of Atu, which is the Egyptian name of the third king, and this would agree with other identifications of the fifth king.

*Gu* signifies the *word* and possibly *speech*, equivalent to the Sanscrit *vak*, and the name of Gudea may be rendered Nabiu in cuneiform, so his name can be translated the Preacher. In the Old Testament Gudea may be recognized in Gideon the fifth judge of Israel, who received such a poor reward for all the good he had done unto Israel. In cuneiform inscriptions he may be identified with the god Nebo, and thus with Nabemas the patesi of Sargon and Naram Sin. He may be identified further with Nabshema the father of Iluma gisdubba king of Erech, who was seventh king of the World (Radau, 226).

Gudea was a very religious man, much occupied with building temples on pure sites and with civil administration, notwithstanding which he was a victorious leader in war.

He seems to have had a passion for making statues of himself, and many of these have been discovered at Tello in the Euphrates Valley representing him as shaven like a priest, with hands crossed on his chest like a Budhist saint. These statues have all been beheaded by his enemies ; however some of the heads have been recovered and represent him as a round-headed man very unlike the bearded Naram Sin.

Gideon suffered from the same weakness, and

[1] See *The Hittites and their Language*, p. 6, by Col. Conder (William Blackwood & Sons).

caused much scandal in Israel by demanding that part of the spoil gained after his famous victory should be set apart to make a statue of himself.

Jacob became lame after an encounter with an angel from heaven, and he has been identified with Vulcan, who was hurled down from Olympus by Zeus, and became lame from the results of that terrible fall. Hadad left his mountain home and married the lady Gubara the Amorite goddess, and this would seem to mean that the fifth king left his early capital and transferred his seat to Gebal in the land of the Amorites, and from Ganisa, one of his other names, could have been coined the name of Ixion or Ezion, so Hadad, that is Nebo, would have provided half of the name of Ezion Geber and have attested his connection with that city, therefore Rangoon may mark the site of Naboth's vineyard and the scene of Ahab's crime. On page 281 of this same work is given an inscription which indicates that Urbau was appointed High Priest by Bur Sin the third king, and Moses appointed Joshua to be High Priest, so Joshua must have been rather a priest than warrior; however the ancient priests were no mean warriors for Uriah died in war, and in war the Tachmonite won great renown, moreover Joshua himself commanded at one of the sieges of Jericho. Gudea had conquered Elam and ruled over extensive territories in the West, and so could have been called king of Elam like Chedor Laomer the enemy of Lot.

On the adjoining page is given a plaque of very great historical interest, for it represents the Great Smith under his name of Den working at his forge, and his emblem is a primitive hammer the Urkher-

phem of Ptah. On the right-hand side Den is dancing before a great king, but he has turned his back on him, which may be interpreted to mean he has revolted, and like Gideon has refused to worship Baal; below is the king of the Four Quarters of the World preparing to execute a victim, and the name above the latter reads "Anak Mut," I am god, thus it would appear to represent the execution of Djemshid or Achar the troubler of Israel, who has been

identified with Rim Sin and the fourth king. Den or Din is the Semitic equivalent for the Sanscrit Asi, and the Assyrians mention a city near Sonargam apparently called the mound of the son of Palakhi, which I should identify with Plassey, near Calcutta, so possibly it was there that the great warrior met his end, and that a mound was raised as a memorial. The plaque is stamped with the name of Hemaka, Den's royal treasurer, to show it belonged to him, and he will be identified with the succeeding king Merbabe, Rama with the axe, the sixth Avatar, and

Dungi son of Urgur of cuneiform inscriptions (1 Chronicles vi. 25).

Under the name of Hemaka comes that of Den's Two Axes or Commander-in-Chief, who will be identified with the seventh king. Thus it would appear from this picture that Tubal Cain executed Apil Sin, that is that Cain killed Abel.

Noah is recorded to have had three sons, Japhet, Ham, and Shem, the first called in the Old Testament the elder son, and his name can be recognized as a corrupted form of that of Sabu third king of Babylon. Ham must have been Jeroham of Gedor, the fourth in the line of Samuel on page 259, the great Am or Bull of many traditions, then Shem the third may be identified with the sixth king, a great organizer of the Hebrew monarchy, for the fifth was only a monk, therefore they would appear to have been the sons of Terah the great waterman identified with Noah, and it is possible in a somewhat familiar way to call these ancient patriarchs Hash, Bash, Ben.

Shem is a contraction of Siem, which signifies a *soul* and possibly "an incarnation," for the rajahs in Tipperah are still styled Siems, or it may be only the equivalent of the Sanscrit *atma*, and then these rajahs would appear to claim to be mahatmas.

## CHAPTER XX

## THE SIEGE OF TROY

THE story of the great gods was preserved in the songs and poems of the Aryans and the memory of their heroic deeds was carried away to distant lands where in the lays and legends of nations that had but slight connection with the great civilizing race, the echoes of the oft-told tales assume the place of native traditions, but the Greeks of the ruling class in Hellas were apparently direct descendants of the Aryan conquerors, for in some cases they seem to have preserved even their genealogies and clan connections.

Emigrants who had filtered through to the West during the course of many centuries, or captives of the Assyrians who had escaped to freedom on the coasts of Asia Minor and the isles of Greece. Therefore the great epic of the Greeks may be expected to tell the story of events which happened in a land far away from Greece, and evidence of this is yielded by the names and achievements of the heroes who fought under the walls of Troy. The tale of the siege of Troy as sung by Homer in the " Iliad " will yield indeed some striking coincidences if treated as a Western version of the capture of Jericho by Joshua, and the fight for Kurushetra of Hindu epic story.

This famous capital of the Kurus has been identified with Prome in Burmah which in fact retains the name given to it by the Assyrians, who called it the Burumu of the great god Izur, and this hero has been identified in earlier pages with Joshua and the god Anubis of Egypt, who was styled lord of Ta Tcheser. The Egyptian hieroglyphic for Izur or Tcheser is a two-handed mace, a great club, possibly the Gae Bulg of Celtic tradition.

In Egypt itself the royal mace was called Aunna, so Prome would appear to have been that threshing-floor of Araunah where King David built an altar for the Lord.

I have identified Prome with the original Damascus also, where Abraham's steward Eliezer dwelt, and in Semitic *kardom* signifies a *great axe*, so Tomascu must have been the city of the " war mace " or vajra. The term *tum* varied to *dun* as in the name of the ancient king of Ur called Tumgi or Dungi, the sixth king of Sumer and Accad, and Rama with the Axe of the Avatars.

A primitive *n* sound often hardened into an *r* sound, thus the vajra is actually called Dorje in Tibet. In a similar manner Tumascu could have been called the city of Dur-ja or Tur-ia, which a further and very common corruption would have turned into Tro-ja and Troy, the city of the goddess Durga; moreover Burumu the Great Um could equally well have been called Ili-um, thus two names of Troy may be found again in two names of Prome.

The famous wooden horse in which a forlorn hope gained entrance to the city and captured it after the long siege must have been a wooden ship purposely left derelict with the forlorn hope hidden

inside, which must have succeeded in the way related.

The feudal system that prevailed in the Hellas of Homer was very different from the social system that prevailed in the Greece of historical times, when the republican citizens lived within the walls of their state cities, and were devoted to the pursuits of trade and politics, rather than to those of agriculture and war, thus the historical Greeks with the notable exception of the Spartans were rather traders and politicians than farmers and warriors.

The Dorians may have wandered from the regions of Dor of the Old Testament, the land of Chedor, and the Spartan aristocracy displayed no interest in Northern Greece, the reputed home of their fathers. The Helots may have derived their name but hardly their ancestry from the land of the Hlut Dao and the ancient Lot. The Ionians who peopled the coasts of Asia Minor and brought Far Eastern customs and religion to their new homes, may have been fugitives, who had escaped from the wrath that pursued the followers of Tiamat and Kingu.

Athens must have borrowed her name from the capital of Ahom of Adin, and Delphi the stone of Elpu may have represented a Western Goalpara the city of the Moon god the Doomer. At the great siege the leader of the Argives or Danai was Agamemnon, who bore the singular name of "King of men"; now *nun* was the Accadian term for a king, *mem* is a corruption apparently of *mer* = great, and *aga* would point to the city of Sargon, so I should translate the name by king of the Great Aga, therefore Agamemnon may be identified with Sargon of Agade, who is called in an ancient inscription *Sar*

*uru danu*,[1] king of the Danu people or Danavas as the name has come down to us in Hindu tradition. Further this ancient king was styled generally in cuneiform inscriptions Sarginna "sar ali," that is "King of men," a fact that goes far to confirm the identification.

He has been identified with Civa who was called Bhava lord of beings, and in later times the king of Elam was known by the same title under the form Tiumman. Elam embraced the Punjaub which was the land of the Uxians sons of the Law, and the land of the Hyksos, who at one time made the conquest of Egypt.

Agamemnon was lord of Mycenæ, Corinth and Sicyon, Civa was lord of three mothers, that is capitals. Mycenæ bore the second name of Carvati, and Civa spent his honeymoon at Parvati, the Agade of Sargon, which I have identified with Shechem, Kish and the existing Gohatti on the Brahmaputra. Corinth called Ephure also may be identified perhaps with Jebus, that is Jerusalem. Sicyon seems to be a corruption of the name of Shewgyi "the golden city" in Eastern Burmah. Sargon built a temple at Giskinti (Radau, 160) and kin = golden, this city may be identified with the Kishkhindia where according to Hindu accounts Rao Nandanu and Hanuman, that is Samuel and Saul, set up Sugriva after he had been dethroned by Balin; thus it must have been Rangoon, for that was the city of the god Nebo, and the Assyrians give the name of Kintiel at times to the King of Gebal in their days, so I should identify the Sicyon of Agamemnon with Rangoon and Beth Dagon. For these reasons the cities of Aga-

[1] *First Bible*, p. 219, Col. Conder.

memnon and Sargon seem to have been the same. Atri the Rishi is the name of the first ancestor in the line of Krishna, so that he would appear to have been the Atreus father of Agamemnon, and Sargon, that is Zabu or Japhet, must have claimed some such birth for lack of a father, so he seems to have found a spiritual one.

Again the tragic story of the sacrifice of Iphigenia by Agamemnon is paralleled by the exactly similar story of the sacrifice of his daughter by Jephthah in the Old Testament; this name is obviously a corruption of that of the Ubda king, but no such sacrifice could have been offered by the votaries of Osiris, who only presented flowers and fruits at the altar, for this has been ascertained from their practice in Egypt, so it must have been a figurative way of indicating some cherished possession, and in that case I suggest it signified his city.

The name of Iphigenia is composed partly of the term *ibu*, so the daughter of this ancient hero may be identified with Jebus, that is Jerusalem, therefore Agamemnon or Sargon seems to have been driven out of Nipur, his Ubta city, by Naram Sin, and this may have been the real cause of the quarrel of Agamemnon with Achilles. His successor Naram Sin has been identified with Thesh, the fourth king, and Theseus became king of Athens according to Greek traditions.[1]

The fourth king has been identified with Lancelot of the great Celtic ballad, who deserted the fair Lady Elaine, and the Capital of Ila the Lakian could have been called Ilaina, while a branch of the Irawady flowing down to Rangoon is called the Hlaing

[1] See *The Old Testament*, p. 220, by T. G. Pinches.

river, so the great warrior appears to have discarded that capital, and to have won over Guinevere King Arthur's Queen, whose name may be rendered the Quin, Queen, or Gate of Eber, therefore Lot, Lotan, and Lancelot may be identified with Theseus king of Athens.

The Argive leader's principal lieutenants were Achilles and Menelaus, who ought consequently to fill the places of Caleb and Joshua, or of Scanda and Ganesa. That great warrior Scanda Caleb has been identified with Rim Sin, otherwise called Eriaku, and this last name with the syllables reversed would become Aku-eri or Aku-ili, in whom we can recognize Achilles.

Treated the same way Laomer or Laomen would become Menelaus, and Kudur Laomer has been identified with Joshua, Othniel, and Ganesa, thus these triads may be connected as follows:

| | | |
|---|---|---|
| Atreus | Atri | Brahma |
| \| | \| | \| |
| Lion King | Lion King | Vishnu |
| \| | \| | \| |
| Agamemnon | Sargon-sar-ali | Civa |
| \| | \| | \| |
| Achilles | Naram Sin | Scanda |
| \| | \| | \| |
| Menelaus | Laomer | Ganesa |

The quarrels of the two Argive champions fill a great part of the poem, and I cannot find outside the sacred land the Trojan heroes who died for Troy, so the poem may have concealed the internecine character of the strife under the guise of foreign war from fear of reviving in Greece the bitter feuds of long ago. In this way the traditions of ancient

strife may have become confused until at length the heroes were arrayed against themselves, and Paris was made to fight against Alexander.[1]

The cause of the Trojan war was the abduction by Paris of fair Helen the wife of Menelaus, and Jacob's Galeed will be identified with Dinah and Haridi in Burmah, that is with the ancient Ilium or Prome in Burmah. After the fall of Troy, Agamemnon was murdered by Aegisthus, King of Mycenæ, that is Kish, the city of Laguda, and the murderess's name could signify the Goat king, which would identify Aegisthus with the Sea goat, one of the signs of the Zodiac, and the god Pan of Greek mythology is represented as a goat, but the *ægis* was the emblem of Zeus, so the term would indicate that he fell by the hand of a supreme ruler of heaven called Anu in Sumer and Accad, and that was the position attained by the fifth Avatar, the Monk identified with Kudur Laomer, who stabbed his father Tudhula according to the cuneiform inscription mentioned on an earlier page; however this event occurred years before Laomer became Anu.

The fourth king of Babylon Apil Sin has been identified with Rim Sin or Eriaku, who was lord of Uriwa, that is Orissa, the country of the ancient Babylon, which was called Udradesa, the land of the sea, so Rim Sin could have been called the Udra or Hydra king, and this terrible monster had nine heads or capitals, and when one was cut off or captured, established a new capital elsewhere, so that after he was driven out of India, he must have retired across the sea to the land of Moab and Ammon, like Esau and Lot.

[1] In the " Iliad " Paris is given the second name of Alexandros.

His name of Apil, however, was given to the river Apri, and to a city on its banks in Siam according to the Assyrian records, thus the stone of Abel may be placed at Rapribur, the Hiti of Apri, or the goddess Aphrodite, for she was the choice of Paris of Troy.

Baru or Balin was a name for the Lightning king, the peerless warrior Nergal, and his representative heir is called in Jeremiah xxxii. 12 Baruch son of Neriah, so Eriaku may be identified with Paris, then the Light god's name will explain perhaps the origin of the term Pharos given to the famous lighthouse in Egypt. The real fight at Kurushetra seems to have been a successful effort to drive Rim Sin or Kingu out of Erech, and the long wars waged by the succeeding kings of Sumer and Accad against his dynasty prove that it was with difficulty that he was forced to retire from India and Burmah into Siam and Malayia, for in Gedor Ham lived of old (1 Chronicles iv. 39, 40).

The plague god Nergal and his second self Set son of Nuit left behind a legacy of hate, but the great smith's memory met with a kinder fate, and in the descriptive name of Yizo the compassionate one of Old Japan may be discovered a tribute to the virtues of the great Preacher. Jacob was born clinging to the heel of his twin brother Esau. The death of Achilles receives but scant attention in the "Iliad," yet the hero had earned by heroic deeds a hero's end, at least in epic verse, so the little plaque found in the Great Smith's Egyptian tomb may tell the bitter truth, and then the poet did well to veil his shameful end.[1] Like in the Roll of Battle Abbey many names have been added to the Roll of Argive heroes who

[1] See stele on p. 235.

really fought at Troy, and Ulysses himself can hardly have fought there, if he be identified with Ichabod who was born at the very time misfortune overwhelmed his house. Finally the term U or Ho signifying originally " The Word " seems to have acquired the sense of " The Book " from the practice of inscribing the Ho on tablets or stones, just the reverse of our change of terms for our scriptures, in which case the name of the elusive author of the " Iliad " may have applied really to the poem itself, Homer the Great Book, and such a term is applied to the scriptures of other races in the names of the Bible, and almost certainly the Koran.

## CHAPTER XXI

## GOTAMA BUDHA, ODIN, AND SAMUEL

I PROPOSE now to identify the fifth Avatar with Godama Budha, who renounced the throne like Gideon, and that is why the fifth Avatar is represented as a monk without the royal tiara. Godama's mother was Maya, and *Ya* is the Japanese term for the numeral *eight*, so the name would point to the Noble Eightfold Path. In Tibet *la* signifies a *pass* or *way*, so the name of Kudur Laomer identified with the fifth Avatar may be translated The Great Son, Champion, or Defender of the "Great Path," therefore Godama can be identified with Laguda of Kish, that is with Chedor Laomer, whose followers the Laos still acclaim their founder's name, and the faith he taught their fathers four thousand years ago.

As *octo* is a widely-spread Aryan term for *eight*, the Kinukta of the time of Tiglath Pileser, now Canauge in North-Western India, must have been a city of the "Eight" and so a centre of the early Budhists, and in the Western Asia of the time of Darius the satrapy of Sogdiana, the land of the "Eight," must have been a seat of the Budhists.

Ptah, according to Egyptian records, was a son of Kneph, who can be recognized in Nebka first king of the third dynasty, who has been identified with

Bur Sin, Heber, and Ea, the last of whom was known by the name of Nun, and according to the Old Testament Joshua was the son of Nun, therefore Joshua was Godama Budha.

The fifth king must thus have been a veteran, who had served like Puzur Bel from the days of the Flood, and he has been identified with Laomer.

In China where Laotze is believed to have lived and taught, that sage is called the "Old One," an epithet he shares with Ptah of Egypt, who was known as "The Aged One." The Budhists do not treat their founder as a god, and in fact Godama poured scorn on the gods and goddesses of his day (Genesis xxxv. 21), but call him the great Guru or Teacher, and cuneiform inscriptions mention Urguru king of Ur and father of Dungi the sixth king, thus he may be identified with the Latin god Mercury the son of Maia.

A later king of Babylon bore the name of Tazi Gurumas, which must have been derived from Urguru, that is Laomer or Godama Budha. Urbau was appointed High Priest by Bur Sin (Radau, 281), so that when Gideon declared that god should rule over Israel, he meant presumably that the priest king Anu should rule instead of Bel, and it must be borne in mind that even in the Jerusalem of Palestine the High Priest was addressed as god. His historical name may have come from that of Gudea, but I suggest another possible explanation.

From Persian sources we learn that the great High Priest was styled Zaota, the great Iota, and with the qualifying adjective put last this would become Gotama. *Iota* is the Greek letter *i*, and possibly Greek was the mother tongue of the Aryans after it

had passed through a Persian sieve. *Ptah* or *ptai* is a broader form of *pti* = second, and Hesepti is believed to have been one of the Egyptian names of the fifth king, so Hesepti could be translated the "second arrow or law," a deuteronomy. Godama always referred to himself as Tathagatha, so he must have spoken in the Burmese fashion, and *sa* = two or second, therefore his personal name could be translated the Great Second Gatha, which would indicate his famous code, especially as the next king bore the name of "Third Law." Some centuries later the Egyptians, who meanwhile had asserted their independence and had then become a powerful military monarchy, attacked the Eastern states into which the Empire of the World had dissolved, especially Judah, the Hittites, and the Malay principalities and islands, but do not appear to have fought against the Kassite kingdom of Babylon in India, Elam, or Assyria in its homeland, and when they did attack the Assyrians in the East they generally met with disaster. They established under their great kings a wide dominion in the East before the Assyrians invaded India, which was lost in the reign of the heretic king Amenophis IV, and the story of the revolt of the East, under Aziru the son of the prince of Tsummuru, identified with the modern Zimme in Siam, is recorded to some extent in the Tel al Armarna letters found in Egypt. In the armies that this patriot led, great aid was rendered by bodies of troops called Haburu or Gasgas, and from their name I believe these Haburu or Habunu must have been the monks or bonzes of the great Budhist monasteries, mobilized to drive out the foreigner. Ancient priests worshipped by dancing in honour of

their divinities, and the Eastern *g* is pronounced usually very soft, more like our *j*, so possibly these religious votaries were called the jazjaz men.

The author of the second or new code could have been called Nuhus, the "new Quiver or Code," a name that can be recognized in the Nuski of the Assyrians, the Othniel of the Hebrews, and the Dionysus of the Greeks, and the enthusiasm recorded to have been aroused by Dionysus would be paralleled by that aroused by the teaching of Godama, thus the latter could have been called the Son of Hinnom (hin = new, nom = law), while the valley of Hinnom was apparently Assam, where the city of Kish was associated so closely with Shobal and Laguda.

Thus the great teacher emerges from the mists of antiquity as Ptah, Joshua, Nebo, and Gideon. Another name that can be attributed to him is Gungun king of Ur, for Perseus was sent to fetch the three Gorgon heads, and he cut off the head of Medusa, that is he captured that capital; now Jacob made his covenant with Laban "the great god" at a place called Galeed, the Great Id, a name similar to that of Haridi, that is Damascus or Prome in Burmah, but Laban in Burmese fashion called it Hegar Sahadutha, the Great Dusa or Medusa.

When the religion of Godama was revived under the Maurya kings of India, the restorer of Budhism called himself Pyadasa, which I think may be translated "The spirit or monk prince" in memory of the Monk Avatar, and Asoka which is really the same name as that of Din of Egypt, for *asi* or *asu* is the Sanscrit term for the Semitic or Turkish *din*.

In the sealings of Din of Egypt there are several

of a city that can be read Asoka, see *Royal Tombs*, Vol. II, Plate XIX. Both Jacob and Vulcan identified with Godama are recorded to have been lame, and it is possible that this is the reason why so many statues of Godama are made recumbent, for there does not appear to be any other hero or divinity whose statues have been treated so, moreover at the court of King Arthur of Celtic tradition there was a maimed knight, who had been run through the thigh.

Din of Egypt and Shoden of Japan can be recognized through their names in Odin the great Anglo-Saxon god, and in the fourth volume of Grimm's Mythology are given the genealogy and family connections of this ancient hero, who was fitted into the ancestral lines of the various Anglo-Saxon tribal chiefs, who founded principalities in England. These are doubtless a mass of confusions, and give in some instances as many as sixteen ancestors to Odin, but four seem to have been the more authentic number, and would agree with the number of predecessors of Din of Egypt. Odin's father is called Bur and so agrees with that of Urbau, and indeed with that of Ptah, for Kneph was Bur.

His earliest ancestor seems to have been Sceaf or Geat, terms that would appear to signify the Great Father or Abu, and so would point to Sumuabu the first king of Babylon; another is called Toetwa, a name very similar to that of Teta or Thoth of Egypt; a third ancestor that occurs in all genealogies is Beo or Beau, and he must have been Zabu the third king of Babylon; then there is mention sometimes of a certain Halfdene or Halfdan, whose name was adopted by several later Scandinavian heroes, so if

the Danu king was the lion king of ancient times, the half Danu king would have been the half lion Avatar, and that great warrior Naram Sin.

Amongst Anglo-Saxon divinities the name of Fro the Boar would point to Bur Sin. Of Odin's ancestor Scaldwa or Scyld it is recorded that he arrived in the country of his subsequent fame floating in a boat with his head resting on a sheaf of corn, and Grimm translates a somewhat obscure term to mean that he was a recently born boy at the time, so the story would connect Scyld with Sargon of Agade, and with Moses.

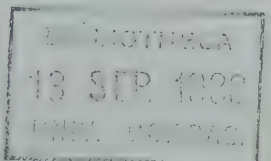
The sons of Odin were Baldur who met with an untimely fate, and Hermod who will be identified with the sixth king, and these two will be identified with the two sons of Pandu of India.

Odin's horse was the eight-legged Sleipnir, evidently a reference to the famous eightfold Path, so there can be little doubt that Odin was the Great Smith identified with Godama Budha, and Kudur Laomer.

The successor of Perseus the fourth king identified with Caleb the son of Jephunneh was Megapenthes, to whom Perseus had surrendered his early capital, which has been identified with Kirjath Jearim the city of Shobal, that is Kish the city of Laguda, both of whom have been identified with the Great Smith and Nabemas, therefore Megapenthes, the Great Pandu of Hindu tradition, may be identified with the fifth king, and as both *bun* and *neb* were represented by the picture of a *bowl*, this ancient hero must have been The Great Bonze or Monk, the fifth avatar.

Nebo was called Ak the wise, and in India wise men are called *pandits* or *pundits*. The fourth king





usurped his father's throne, so that although Caleb the fourth king had three fathers altogether, Jephunneh may be accounted the Great Monk, and there is a Hindu god called Thapynia " the omniscient one " and this was a name for Godama Budha, therefore he may be identified with the god Indra, who is represented covered with eyes and often as riding an elephant, an elephanta god.

Then Pandu may be identified with Jacob placed in a position of affluence and power by his most powerful son Joseph, and in fact with Joseph's Pharaoh, who retained precedence on the throne, but handed over the executive power to his great minister, so that Joseph may be identified with Merbabe the successor of Din of Egypt.

*Babu* signifies *great gate* and is now the designation of the writer caste in India, but this Great Babu may be accounted a Sublime Porte, a Mikado under the Ho O, and filled the part of Joseph under Pharaoh. Urbabi is just mentioned in cuneiform inscriptions (Radau, 237), and in the hieroglyphic documents of his time he is called Hemaka the Royal Treasurer (1 Chronicles vi. 25), and the hieroglyphic for *maka* is an *axe.* In the list of Egyptian dynasties he can be traced up from Setches (Shesh = door) of the third dynasty through the *az* kings to the B sublist, where he is called Uatch = nar = *The son of the great as,* that is Uras, and he can be identified in the Old Testament under the names of Asaph and Amasai.

In the line of Perseus the sixth king is Anaxagoras, that is Anak sa Uras = I am the son of Uras. In the list of the kings of Babylon, the successor of Sin Muballid or Shobal is Hammurabi, famous as the

author of a great code of law, or at any rate as the consolidator of law like Napoleon, and he was a very powerful ruler.

Hindu records call a great son of Pandu the gigantic Bima, a term that signifies " I am " in the Accadian language, therefore he can be identified with Hammurabi of Babylon the " Great I am."

In a cuneiform inscription Hammurabi declares he was a son begotten by the goddess Ri, and she was the Great Rock with the Ten Commandments engraved upon it. He states further that his goddess was Urmitu and *met* represented in the hieroglyphics by an ox yoke was the Egyptian term for the numeral 10, and *mitu* is the Coptic one, so Urmitu seems to have been the " Great Ten " and may have given this sixth king the name of Hermes, and again the name of Hermod to Odin's second son.

The Neo-Platonists of Alexandria knew of a Hermes Trismagistus (Third Great Arrow), some ancient divinity, who surely must have been this great lawgiver Hammurabi.

The Persian king who fills his place is Mardas " The Great Ten " and thus he can be recognized in an ancient king famous in Hindu tradition called Sudas " The Great Ten," who won twenty-one great battles in India, and almost exterminated the Chutras or warrior caste, so Sudas seems to have been a great Brahman king. The sixth avatar was Parasu Rama and belonged to the priestly caste, but was the son of a warrior caste mother, and was called Rama with the axe. His name of Parasu has been corrupted into many strange forms such as Poruccu, Pricu, and even Brigi, and his Roman name of Tarquinius Priscus may have signified perhaps

the " Great Gate Parasu " and not merely the " Old Tarquinius." Parasu = great living and Hammurabi signifies the " Great I am," so his God must have been " The Immortal I am," of Moses, and Parasu Rama is recorded to have been a follower of Civa. Col. Conder found an instance in which the name of Hammurabi was rendered by Kimti Rapastu, which is practically the same as Sumsi Rabasu, and would have the same meaning as Parasu.[1]

In the list of the dukes of Edom in 1 Chronicles i. 47 the sixth duke who succeeded Hadad is called Samlah of Masrekah, and may be identified with Samuel the son of Elkanah, the great Hebrew king of sober history, who can be identified now with Hammurabi. The name of Masrekah may be translated the city of the Great Ri, and Miriam is called a sister of Samuel, so his city must have been a city of Uras. In the Anglo-Saxon traditions there is mention of a certain god or hero called Bragi or Brigi, who lived at Barnacker, which is the name given by the Assyrians to Tel Assur or Bethuras, identified with Benares in India, still a great centre of Civa worship, and in ancient days some of the children of Eden lived at Tel Assur, so during part of his life Samuel must have ruled at Benares or Masrekah, and in Genesis xxii. 21 he is called Kemuel the father of Aram, that is he was viceroy of Padan Aram or Northern India, but on succeeding to the high throne Hammurabi governed to a great extent from Kadingirraki or Babylon in Orissa.

The Japanese god of war Ojin bore the name of Hachiman also, so his great descendant Hachiman-

[1] *The Hittites and their Language*, p. 194, by Col. Conder (Blackwood & Son).

taro can be identified with Haahastari the son of Ashur of Tekoa by his wife Naara, that is Nairi (1 Chronicles iv. 6), and with Bingani sarali the great son of Sargon who must have been Samuel and the sixth king.[1]

After the death of Pandu it is recorded that Drita Rashtra was prevailed upon to mount the throne, until the sons of Pandu were old enough to reign, and he intended to act as a loyal regent, but his clan forced him to drive away the Pandavas and bring in his own family. Drita Rashtra signifies "Third Law" and the Greek name of Uaznes of the second Egyptian dynasty is Tlas, so without the usual Greek S, this would have been *Tla*, and *Tlata* is an Arabic term for *three* and *third*, and so would help to connect these Az kings of Egypt with Drita Rashtra of India. Among the names of early kings of Sumer and Accad that have been recovered without any indication by which they can be identified with certainty, there occurs that of Bel Pilipsu sar matati, that is king of the land, a title given to the supreme ruler. This name seems to identify him with Pelops of Greece the son of Euruanassa, the great Anak or "I am," of whom it is related that he was cut in pieces and boiled, and innumerable vases in Greece were painted with this dreadful scene; however it is possible to find a reason to mitigate his horrid fate, for there is a Chinese word, *mien*, which signifies both "to cut up and boil" and also "to depose," so if some term of similar double import had been carried away to the West, it would provide a simple way to refute this false and outrageous tale, and according to the Old Testament Saul deposed Samuel,

[1] *The Mikado's Empire*, p. 117, by W. E. Griffis (Harper Bros.).

and he lived on as a priest, although that does not agree with the Persian traditions, which are rather confused for the period succeeding the reign of Djemshid the fourth king, and there appears to be a hiatus in the line of kings, so I have placed Kawei the Blacksmith in the place of Djemshid's successor to pair with Vistaspes, the Great Shield king or Anu, the fifth king of Kobad's line, though the Persian traditions do not style Kawei king or ruler, and make no mention of the famous smith at this time.

A prince called Mardas from another land with the support of his son Zohak, a name equivalent to great Bull or Anu, is recorded to have led the revolt against Djemshid after that proud monarch had declared himself to be god, but the evil spirit tempted Zohak to kill his father and reign alone. This vile act occurred before complete victory had crowned their joint efforts; however Zohak brought the war to a successful conclusion, destroyed Djemshid and reigned over the Persians. Therefore Mardas must take the place of the sixth king of Sumer and Accad, and Zohak must have been his successor Saul.

Samuel was a son of Hannah, that is a votary of the ancient veda The Ten Commandments, but a new goddess Peninnah had usurped her place, so the latter may be identified with the Noble Eightfold Path of Laomer.

On the frontispiece it may be noted that the emblem employed to denote the sixth Egyptian king is a trefoil to signify the author of the third law, and in a nearly similar picture this is replaced by three *u* emblems,[1] so its meaning is perfectly clear and it

[1] See *Royal Tombs*, Part II, Plate XI.

identifies Drita Rashtra of India the successor of Pandu with the sixth king of Egypt. Samuel had been brought up by Eli, that is by Elihu the Buzite, who reproved the omniscient Job, so Drita Rashtra may be identified with the Bingani sar ali of cuneiform inscriptions, the great son of Sargon sar ali, who peers through the mists of ancient legends as Eabani who rose from the dead.

In the second year of the annals of Hammurabi it is stated " righteousness was established," a grave reflection on the Tau of his predecessor the Hammer Arrow king. Strange to say Ra Kha Sheshesh or Neter Hetep, a Pharaoh of the thirteenth dynasty, entitled himself the " opener of the Era of Right," which he must have copied from this declaration of Hammurabi, one of whose many names was Setches or Sheshesh.

In the line from Adam the sixth is given the name of Jared, and he succeeded Mahalaleel the great La king that is Laomer, so Samuel can be identified with Jared or Ehud the deliverer who assassinated Eglon king of Moab, who is described as a very fat man; now the statues of Shoden in Japan are made always very fat, and so would help to identify Din of Egypt with Eglon king of Moab, therefore Samuel must have assassinated Godama Budha.

The Greek name of Din is Usaphais, and *usa* is the Egyptian term for *fat*, so although I do not know what this name signifies I have my suspicions; however *usha* signifies *the dawn*, and occurs in the name of Nahusha the fifth ancestor in Krishna's genealogy, and also in that of the Persian king Scraosha, and may have referred to the new dispensation promulgated by Godama Budha or the god Dionysus.

In the thirty-first year of Hammurabi's annals it is recorded that Rim Sin king of Emutbalum or Chemosh land was captured, so the war against the dynasty of the fourth king must have lasted for a long time, and this Rim Sin surely must have been Ardu Sin son of the famous warrior. In the Old Testament this Rim Sin can be recognized in Agag whom Saul refrained from executing to the indignation of the stern Samuel, who thereupon came forward himself and hewed in pieces this ancient enemy of the Brahman caste. The execution took place according to the Old Testament near Gilgal, which I believe may be identified roughly with Calcutta, so that Plassey may have been the scene of the son's death, and not that of the father the great Rim Sin.

In Japan the first of the great Kuje or court families sprung from Mikados is called Fujiwara, thus this clan would seem to descend from Busu of Egypt or Kudur Marbuuk of cuneiform inscriptions; the second was called Taira, and as Hera was the wife of Zeus, this clan must have claimed descent from that god; the third is called Minamoto or Gen, so it must have claimed Menes as its eponym.

In 1 Chronicles vi. 25 the son of Elkanah is called Amasai in whom may be recognized Hemaka the Royal Treasurer of Din of Egypt, and he can be identified further with Dungi or Tumgi the successor of Urgur or Urbau the fifth king of Sumer and Accad, thus Hemaka must have been Samuel, Hammurabi, Dungi, Mardas, Hermes, Merbabe, Pelops, Parasu Rama, and Ammankasibar of Elam.

The ancestry of Samuel is given in the books attributed to him and is as follows:

Zuph
|
Tohu
|
Elihu
|
Jeroham
|
Elkanah
|
Samuel

The first may be identified with the Ob or wizard king, the second with Tehutimes of Egypt, the third with Carmi the Tau of Judah, the fourth with the patriarch Ham the warrior, and the fifth with a fuller pronunciation of the initial vowel would reveal the origin of Vulcan, the Roman Smith god's name, and in West Africa *olkono* signifies a blacksmith.

## CHAPTER XXII

## SAUL AND DAVID

HEMAKA THE ROYAL TREASURER, and Sabu, the two axes of the Pharaoh, were the keepers of Din's vineyard, and Sabu may be recognized in Jabez of the Old Testament, whose mother had borne him in sorrow, that is he was a bastard; however he was chosen to be king because he was more honourable than his brethren, and Sabu's rise to be Pharaoh can be traced in the Egyptian sealings of his time, so he would seem to have been Abimelech, the bastard son of Gideon, who murdered all his brethren after his father's death, and with the help of the Shechemites gained the throne, thus he may be identified with Saul, who succeeded Samuel and shared the same fortunes as Abimelech.

In the Egyptian dynasties Henu, the Henuka of the sealings, can be traced up through Peremabsen called Shechemab to Hu Neckt, Semsi, of the first dynasty, whose Greek name was Semempses; this last name appears to be a corruption of Sem-em Ptah, the Incarnation of Ptah, and Sumsi is the name of the seventh king of Babylon, Sumsi iluna, the great Sumsi, that is the Anu or Ana king. In the Egyptian sublist B the seventh king is Mesha, represented in the hieroglyphics by an owl to give his personal name, and a club to signify *sha* a king,

so read through Indian eyes and with the title first, Mesha would become Shaul, and he was Samlah's son and seventh duke of Edom, for *ul* is the Hindu term for an *owl.*

When Saul ascended the throne it was determined to revive the original monarchy, and therefore he must have called himself The Owl king to liken himself to the first king The Owl. His successor bore as one of his names that of Shun of China or Ous Chen of Persia, and the next king a name very similar to that of Nimrod, at any rate one that had the same meaning. (1 Samuel xi. 15.)

Saul's Egyptian name of Henuka can be recognized in Enoch, seventh in the line from Adam. The seventh Pharaoh is represented as a shepherd, a great pastor of men, and as he can be identified with Rama Chandra the seventh Hindu Avatar, he would seem to have belonged to the priestly caste, the Levites, therefore Samuel and Saul may be identified with Simeon and Levi the two cruel sons of Jacob.

It is possible that Rama Chandra's descendants gained a throne in later days, for there were Andra kings in several parts of India in succeeding ages, and Saul's descendants are given apparently in 1 Chronicles ii. 34, besides royal families were very large in the East. The successor of Drita Rashtra was Hanuman king of the monkeys, a title that would appear to indicate that Saul gained the throne with the aid of armies raised from the natives. In the Roman list Saul seems to have been omitted.

Saul was a son of Kish, a very mighty man, and the name of the father points unmistakably to Shobal of Kirjath Jearim and Laguda of Kish, who have been identified with the fifth king and the

Monk Avatar. In the descendants of Seir the Horite he is called Anah the son of Zibeon, a corruption of Simeon, which may be translated Sumu-ur, "The Great I am," therefore Anah must have been the successor of Hammurabi, not the latter's son, but the bastard son of Gideon or Jerubbaal, in fact Abimelech,[1] so Saul would appear to have been the usurper who was cursed by Jotham. He had a very troubled reign, for the Yale Research Expedition recovered in Mesopotamia an inscription of the seventh king, in which he declares he had killed nineteen pretenders during his reign. Jerubbaal may be translated, I think, by "The Sword or Club of God," and has very much the same meaning as Israel from Ezer and El.

In such records as have come down to us about Godama Budha, his principal disciple is given the name of Channa, in whom may be recognized the Anah son of Zibeon of the Old Testament. In Genesis iv. 17 it is stated that Cain built a city for his son Enoch. Therefore Saul must have been a Buddhist, and the irritation displayed by his daughter Michal, when her husband David danced before the Ark, can be accounted for. Saul's great supporter Abner may be identified with Aiah the brother of Anah (1 Chronicles i. 40) and with the Aias or Ajax of the "Iliad." There is an inscription of a certain Dingir Aan king of Erech, who was a son of Nabshema (Nebo), that is of Nabemas, and seems to have had another name very like Gilgamish (Radau, 237). This name would associate him with an ancient poem [2] recording the story of Eabani rising

[1] Judges viii. 31.

[2] *Babylonian Religion*, p. 162, L. W. King (Kegan Paul & Co.).

from the dead and addressing Gilgames king of Erech, and also with the parallel story of the witch of Endor raising Samuel from the dead at the command of King Saul, so it would identify Eabani with Bingani sarali and Samuel, and Saul with Gilgames, then Jabesh Gilead must have been Prome in Burmah.

Saul's capital was Rehoboth by the river, that is on the Sea identified with Rangoon, but that city was held in conjunction with Prome or Erech, so Saul would have been king of Erech like Gilgames. Nabemas had a daughter Lipush Iaum priestess of Sin (Radau, 175) and Urbau patesi of Sirpurla identified with Nabemas had a daughter called Kandu (Radau, 17), who married Nammagni or Nammag patesi of Sirpurla identified with Hebron the seat of the Benjamites, so Saul was probably this great Book king, and his relationship to Gotama would have been that of son-in-law, although the traditional name given to Gotama's son is Rahula, which indicates Saul apparently.

SAUL'S DESCENT

| | |
|---|---|
| Aphiah | = The Abu |
| Bechorah | = Besh—Betchau—Bosheth. |
| Zeror | = |
| Ner or Abiel | = Apil Sin—Nergal—Lotan. |
| Kish | = Laomer—Gotama. |
| Samuel | = Hammurabi (not father). |
| Saul or Anah | = Henuka—Zohak. |

| | | |
|---|---|---|
| Jonathan, great Nath god, High Priest of Shiloh. | Ishbosheth or Ishbaal | Michal daughter m. David. |

At the city of Tello in Mesopotamia, at one time the seat of Gudea, have been found inscriptions of a line of rulers of Sirpurla or Girsuki (Radau, 69) which has been identified with Hebron and Goalpara in Assam, therefore it may be identified with E- Khulkhul the city of Sin in the land of Harran, repaired according to his inscription by Nabonidus, last king of Babylon.

These rulers are given in Radau, page 13 :

Gursar.
Gunidu.
Urnina.
Akurgal.
Eannatum = En Annatum (Saul).
En Temena.
En Annatum = Saul.

Gursar would seem to have been the god Ningirsu whose wives were Nina and Bau, and he would pair with Atri the Rishi of Hindu tradition. Gunidu may be identified perhaps with Nidu, the porter of heaven, and Thot received the souls of the dead and weighed their merits before allowing them to enter paradise.

Urnina was a very great king and has left many inscriptions recording his building operations (Radau, 61), so he would seem to have been the third king Zabu of Babylon. Akurgal from his name may be identified with the Great Bull and Akar the troubler of Israel. Eannatum from his name must have been the Anu king, that is the Monk Avatar and Isme Dagon, so his coadjutor Enannatum called the son of Isme Dagon must thus have been the son of Eannatum, then En Tem-

ena must fill the place of Hammurabi and Samuel, and the second En annatum called the son of En Temena in the inscription would appear to have been Saul (Radau, 234). If Eannatum is identified correctly with the fifth king, and thus with Gudea, the translation of the latter's name by The Preacher is supported by Eannatum's declaration that eloquence had been given to him by Ningirsu (Radau, 92). He conquered like Gudea and Joshua a vast territory, and put under the yoke Ur, Kiutu, Az, Arua, Elam, etc., and he crushed Zuzu king of Uh, that is Gisbanki, and threw his gods into the river; this last exploit seems to refer to the defeat of Perseus, that is of Caleb, and would be a parallel story to Gideon's defeat of his foes at Karkor, that is Karkar near Manipur.

He was also, like Gudea, a great builder and brought stone and timber from various countries to beautify the great temples of the land. On his death Gideon identified with Isme Dagon is recorded in the Old Testament to have been buried at Ophrah of the Abiezrites, a name that points to the city of Gubulai and Rangoon, where the golden temple of Dagon stands to-day, and in the East a Budhist temple is called a Dagoba, a house of Dago.

The fall of Saul is recorded in the story of Sisera and Barak, for *cissie* is an ancient term for an owl, so the names of Mesha and Shaul are but thinly disguised. Saul's capital was Erech, that is Harosheth of the Gentiles, while his king at any rate in an earlier period was Jabin of Hazor, that is Eabani.

The decisive battle was fought near Tabor, and the Kishon river, that is the Idigna or Brahmaputra, and after his defeat Sisera fled away to Jael the wife

of Heber the Kenite, for there was peace between Jabin and Heber, who had quarrelled with the Kenites, the men of Kinabu or Hebron, and had moved out farther into the plain of Zaavan, so we may move out too into the plain of Bengal, and perchance find Jael, that fierce heroine of ancient days, in Jaelpaiguri, a city of the Dooars. Then the conqueror, that great poet king David, broke out into the magnificent pæan of victory given in Judges v.

The other account of his death with a fine dirge on the fate of Saul is given in the first chapter of Samuel, where the scene is laid near the mountains of Gilboa, which with the softer pronunciation of the Eastern *g*, would identify Gilboa with Jilpai, the shorter modern name of Jalpaiguri, the Kadesh Naphtali of the Old Testament. The Persian traditions state that king Zohak became a great tyrant, so that it was prophesied that a prince of the line of Djemshid would arise, conquer him, and mount the throne, so Zohak sought out and found Feridun whom he placed with a gardener, and he was brought up by a cow, which became thenceforth a sacred symbol in Persia. Kawei a blacksmith whose sons had been marked out for sacrifice, in a fury of passion forced his way into the audience hall of the tyrant, and after upbraiding him with his cruelty called on the people to rise and destroy Zohak. Kawei then joined Feridun and the young prince fought for a long time against the tyrant, but in the end he succeeded in defeating Zohak, whom he slew and then mounted his throne. This is no doubt a very confused story, for Kawei had been dead a long time, and the Egyptian sealings confirm what the Old

Testament states, namely that David was a lieutenant of King Saul.

The first recorded act of the hero after gaining the kingdom was to send for his mother Firanek, and it is not likely that so natural an act as bringing his mother to court would have been preserved carefully for four thousand years in the traditions about an ancient king, unless there had been something peculiar in the act, so Firanek the great Anak or " I am " may be identified with the Ark of the Covenant, the triumphant return to Jerusalem of which is described so graphically in the Old Testament. Therefore Feridun the successor of Zohak must have been Bar Udu or Daudu, who is just mentioned in cuneiform inscriptions, and his name may be translated by *da* = *great* and *udu* = *ram* to signify The Great Warrior. In Egypt he may be recognized in Heri or Horus the son of Isis, and Krishna the eighth avatar of India is called even to-day Heri or Hari.

In the line from Adam the eighth descendant is Methuselah, and *mehti* is an Egyptian term signifying *pleasing to* and *sila* = *rock*, so the name may be translated votary of Sila, such as David was, then the very similar name of Hercules or Heracles derived obviously from *ur* = *votary of*, and Kale the name of the great goddess may be assigned to the great king who in the later years of his reign held his court at Jerusalem, the city of Uras or Beth Ninib, identified with Nipur and Imphal in Manipur, and so, like Hercules, David married Omphale after his many exploits, but Hercules did not fight under the walls of Troy. His Egyptian name tells the same story, for Sneferu who succeeded Huni or Henuka must

have been the great Nipurite and a king of the Four Quarters of the World.

From 2 Samuel vi. 17 it is evident that David reigned at Hebron for some time after the death of Saul before he gained the imperial crown, and that Abner maintained Saul's son Ishbosheth as king over part of Sumer and Accad, until his quarrel with the young pretender induced the great satrap to throw in his lot with David, but this aroused such jealousy in Joab that the latter assassinated Abner, much to the wrath of King David, thus the scarab of Senda in Egypt may have belonged to Ishbosheth. It has the hieroglyphic of a dead duck in the cartouche, which is not an emblem that any great king would have adopted, and recalls the remark of Mephibosheth, another son of Saul, when presented to King David, that he was but a dead dog, so it is much more likely that the scarab was invented by some sarcastic scribe to throw discredit on the last heir of a fallen dynasty.

In the poem recounting the descent of Ishtar into the realm of Hades, and her sufferings at the hands of Allatu, Queen of Hades, the goddess Laodice, Ea is said to have created a being named Uddushunamir, whom he sent down to the under world to procure the release of Ishtar, and the hero succeeded in bringing her back to earth just as David brought back the Ark of the Covenant to Jerusalem.[1] Uddushu is only another way of spelling the name of the great Udu, and was given as a second name to Ulysses in the form of Odysseus.

In one of the years of the annals of Hammurabi it is recorded that Hammurabi—bani, and Zikir-

[1] *Babylonian Religion*, p. 81, L. W. King.

ilisu—Ababul were sent on a mission together, and the first name would appear to refer to the king's heir Saul, while the second may be identified with David the Zeker king who succeeded Huni of Egypt. *Ker* or *Kir* is an Aryan term for *hand*, and the Assyrians at times describe their prisoners as soldiers and hands, therefore bearing in mind the conservative nature of those who go down to the sea in ships, *hands* may be translated *sailors*. Sikir must thus have been a great sailor, and the name was corrupted by the Greeks into Sokris, and this is evidently the origin of the name of the Krishna of India the eighth avatar. This high officer of Hammurabi may be styled The Admiral Ilisu the great priest of the Moon (Radau, 117), which points to the wily Ulysses of pseudo-Trojan fame, and Krishna belonged to the lunar branch of the Aryans.

In another land we can perhaps trace Ababul again in that popular hero Alibaba, whose fight with the forty thieves reminds one forcibly of the struggle of Ulysses with the suitors of Penelope " the great daughter," the Zarbanit of Sumer and Accad.

Megasthenes, the Syrian ambassador to the court of Chandragupta of Magadhia, reported that the Indians worshipped Hercules, and this divinity must have been Krishna, who was called Indra junior, thus the proud boast of Ulysses that none else could draw the mighty bow would refer to his equality in warlike skill with the god Indra, and the Persian traditions call Feridun a son of Abtin (Din), and grandson of Djemshid.

In Sumer and Accad the territory of Damascus was called the land of Lak, and this term signifies *hand*, which I have translated *sailor*, and Eliezer of

Damascus has been identified with Puzur Bel the sailor of the Flood Legend, therefore Puzur Bel appears to have originated this ancient name for Burmah.

David may be identified with Benjamin the youngest of the tribes of Israel, who was nearly named Benoni, which may be taken to refer to his association with the Budhists when lieutenant of King Saul, but he kept true to the older faith and appears to have been given the name of Benjamin in the Old Testament to indicate his loyalty to the ancient Veda of Moses. However his great officer Joab was a son of Zeruiah, and this was a sorrow to David, who sometimes reproached him on that account, so the name of Zeruiah indicates apparently that Joab and his brethren were Budhists.

*Hona* or *Iona* signifies a wizard or astrologer, therefore Arjuna the Great Lieutenant of Krishna may be identified with Joab the Great Abu or Priest likewise.

Among the Anglo-Saxon gods connected with the worship of Odin, the names of Hrudo and Frotho may be allotted to the great Udu, and also the Uduran of Elam. At the court of King Arthur he may be found in that gallant young knight Sir Galahad.

## CHAPTER XXIII

## DAVID, BATHSHEBA, AND SOLOMON

DAVID is described as the son of Jesse, and his name in the list of kings of Babylon is Abesu or Abi-eshu, which can be translated son of Jesse; again the Greek name of Qaa or Neferseker the eighth king of Egypt is Bienekhes, which also can be translated "son of Jesse." There has been recovered from Mesopotamia a cuneiform inscription of a certain Ezuab king of Gisbanki (Radau, 150), who must have been this eighth king of Babylon, while the name of Gisbanki clinches the identification of that capital with Nipur and Jerusalem the city of David. The Old Testament treats Jesse as a separate individual, moreover there is a portrait of Hesi belonging to this early Egyptian period which has been reproduced in the first volume of Professor Petrie's *History of Egypt.* He is portrayed as a dark-skinned handsome man with protuberant lips, not at all like Gudea, who has been identified with Godama and Ganesa, so Hesi would not appear to have been that Arrow or Scribe King.

In Hindu tradition Krishna is called the son of Yadu and the Yadavas were a royal race opposed to the Pauravas or Cauravas. The name of Zikir ilisu, however, would seem to assign the term *isu* to David himself, so it may have been an epithet be-

stowed on him to mark his literary genius, for David was no doubt a great poet, and may be identified perhaps with the Greek Polypoetes son of Aeetes. In the dukes of Edom the successor of Shaul of Rehoboth is called Baal Hanan son of Achbor, so the story of that hero's duel with the gigantic champion of Gath must identify again this eighth duke with David who overcame the famous Goliath of Gath.

Among the names given to this eighth king in Egypt occur those of Seker, which may be recognized in that of the Krishna of India, and Qaa, the latter of which may be translated the " great Hand," and in *Royal Tombs*, Part I, Plate XVII, there is a plaque showing Henuka " The Two Axes " paying honour to Menes and Thoth, while dotted off comes the Egyptian name of his lieutenant David, and a hand to indicate, I suppose, the sailor prince. In his later years David married Bathsheba, the attractive widow of Uriah, who may be identified with the Priest king of Beersheba, that is Bassein in Burmah, so that by this marriage the kings of Judah seem to have gained possession of that valuable port, which then became a royal city, Elath, and from the king's name of Sadudu or sailor, Asdudu or Ashdod, thus the reason why the name of David is changed so often into Dodo becomes apparent.

Entemena of Shirpurla has been identified with Samuel and Hammurabi, so that Dudu who was priest of Ningirsu in his reign (Radau, 117) may be identified with the Zikir-ilisu-ababul who was sent on a mission with Hammurabi bani, and must have been David. The Assyrians called Barsip at times Suri, which would connect that city with Uriah. His wife Bathsheba can be identified with Mertitis

the queen of Sneferu of Egypt, whose portrait has come down to us, and is given in the first volume of Professor Petrie's *History of Egypt*, page 34. Titi is an Eastern term for a queen, and girls in the Burmah of to-day are often called Titoo, so these names can be translated the "Great Queen" and Mertitis was the mother of Cheops or Solomon and lived on till the reign of his successor. There are two pyramids in Egypt attributed to Sneferu, the great one near that of Cheops, and a smaller one at Dashur, but the older form of this name must have been Dashun, which would point to David's name in the sons of Seir Dishon; this is practically the same as that of the second king in the Chinese triad Shun of Yu, which the Chinese translate by *dog*, but from the activities of Thot in heaven, as recorder of the gods, I think it ought to be translated "scribe" and so agree with the name of Terah the father of Abraham, identified with Thot and Shun of Yu, then it may explain perhaps the name of Ulysses for the poet king, and why Jerusalem the city of David was called the city of Zion.

That David should have had two tombs in Egypt may be explained by the ancient custom of worshipping kings and ancestors, so that in his wide-spreading territories there was need of many tomb temples in the great king's honour, and in China they still point out the tombs of Shun of Yu and Ta Yu, although neither could ever have entered that land.

It is interesting to notice how the Achaemenian kings of Persia adopted the names of the kings of Sumer and Accad. Cyrus adopted the name of the great Uras, Darius that of Taro, Xerxes that of

Setches, though the Persian form of his name is not much like Xerxes, but possibly he had another, Darius Longimanus that of King David, the Qaa of Egypt, and Ochus that of Ukush of Gishban, and afterwards adopted that of Nothus from Nuhus, and the same fashion can be noted in the names of the Lydian kings:

| | |
|---|---|
| Manes = Menes. | |
| Cotys = Huti. | Tehuti. |
| Atys = Atu. | |
| Lydus = Lutu. | Lot. |

Zoroaster the great prophet of the Persians must have been one of the prophets of Sumer and Accad, but his name if translated " the Great or Holy Law " does not take us very far, because so many of these early kings bore names of similar import, and Amin-adab " I am the Great Tablet " was an ancient royal title, but Darius himself calls the Drug, the Lie, and the word signifies The Rock, so he seems to have had different views to those of Samuel, the great organizer of the Hebrew monarchy, and of David the devoted son of the Rock.

Ahura Mazda the heavenly god of the Persians cannot have differed in his attributes very much from the " I am " of Moses, but there must have been some divergence of doctrine between the two branches of the Aryans, yet the Persians were not Budhists, so I have thought that they were votaries of Vishnu, that is Agni the god of fire, and fire played an important part in Persian religious ritual.

The evil genius or Satan of the Persians was Angra Maynu, a name that looks like a corruption of Anchi Manu, which would indicate the Great Din identi-

fied with Gotama. In the Persian traditions Feridun is described as prudent, just, and wise, but his two sons Selm and Tur rebelled against their father, and killed Iredg, a younger and more favoured son, so they were driven away and ruled some distant land, until Minoutcher the son of Iredg by his wife Mahaferid had attained to manhood. The young prince then attacked and killed his wicked uncles, and in due course succeeded his grandfather Feridun, who died in great honour after a long and glorious reign. The name of the rebellious son Selm is practically the same as that of Absalom the rebellious son of King David, and Minoutcher may be identified with Ezer son of Dishon of the sons of Seir who fills the place that Solomon should fill. He may be identified further with Kufu or Cheops the successor of Sneferu of Egypt, Kenaz the ninth duke of Edom on one list, and with Hadar of Pai (pai = temple) son of Baal Hanan on the other list.

Hadar's wife is called Mehetabel daughter of Matred, daughter of Mezahab, which would indicate that there had been several changes of capital in Sumer and Accad. Mehetabel may be translated the city of The Great Het or Shrine, and so Hadar may be identified with the ninth ruler from Manu of Hindu traditions, whose scravasti or capital was Sahet Mahet, The Het of Hets, which points very clearly to the famous temple of Jerusalem built by Solomon the magnificent king, and he may be identified with Telemachus the Lord of the " Grand Tel " and heir of Ulysses.

The Roman traditions yield a different version of the great king's end, for it is recorded that Servius Tullius married his two daughters to the two sons of

Tarquinius Priscus, his elder and good daughter to Lucius Tarquinius, a violent and ambitious man, and Tullia, a cruel and evil woman, to Aruns who was mild and good, but the two evil ones conspired together and murdered their respective spouses, thus they were free to marry each other and work their wills. Lucius then seized the throne and caused Servius to be assassinated, and when Tullia, dismissed from this tragic scene, came on the body of her murdered father, she forced her charioteer to drive on, so she came home " with her father's blood on her chariot wheels," and Lucius surnamed Superbus reigned in his stead. This is supported to some extent by the Old Testament, for Solomon the son of Bathsheba is recorded to have been crowned during his father's lifetime, an extremely unlikely event to have occurred in the case of so strong a king as David, unless treachery had been at work; directly this coronation had taken place, vengeance was wreaked on the great officers of King David. Joab at once fled away, and took hold of the horns of the altar, but even that protection was of no avail and he was murdered. Adonijah and others suffered the same fate and all the high offices and priesthoods seem to have been given to a hostile clan.

In Egypt Professor Petrie has discovered that Kufu was not the son of Sneferu,[1] but had married the latter's daughter, and that the son was probably Radadef, who has been mistaken by some for a Pharaoh, but must have been a High Priest and not a king. (1 Chronicles xxvii. 18.)

There is a beautiful and artistic statue of Nefert and Ra Hotep that belongs to this period, and is

[1] 1 Chronicles iv. 15.

given in the first volume of Professor Petrie's *History of Egypt*, p. 35, and Nefert from her name may be identified with a daughter of Sneferu, that is of David. In *Records of the Past*, Vol. III, p. 69, there is the translation of a cuneiform letter to a great personage at the Egyptian court called Dudu from Aziru, who at a later date became a leader of the rebellion against the Pharaoh Amenophis IV, who was the son of an Eastern queen called Thy, the daughter of Iuaa and Thyaa. The father was treated in Egypt as a royal personage, and his name is an Egyptian form of Elihu, while his son, the brother of Queen Thy, was named Aanen, which looks like a form of Aanun and could have hardened into Aaron. In 1 Chronicles xxvii. 18 it is stated that in the tribe of Judah Elihu was one of the brethren (family) of David, so that this Dudu who is requested by Aziru to use his powerful influence to induce the Pharaoh to grant the latter's requests, may have been Queen Thy's brother, for Abdulshipa the ruler of Jerusalem at a subsequent time in a letter to the Pharaoh describes his City as the city of Beth Ninip and the city of Uras whose name there was Salem. He further states that it was not through his father or mother but by the strong arm of Pharaoh that he had gained his position. Therefore it is possible that this Dudu became ruler of Jerusalem through the influence of his sister. When Solomon was crowned the High Priest gave him the name of Jedidiah, the Sadudu king.

The territory of the tribe of Simeon, that is of Samuel, was within that of the tribe of Judah, and round about Beersheba, identified with Bassein in Burmah, so that Solomon would appear to have

been a descendant of Samuel the Tarquinius Priscus of Rome, and this sixth king has been identified with Joseph the great minister of Jacob, who is recorded to have had two sons Ephraim and Manasseh, and the heirs of the latter seem to have provided one High Priest at Taanach in Gilead, that is at Labung in Siam, the centre of the Gangums, and another at Hebron in Harran, so it is probable that Manasseh the High Priest son of Hammurabi originated the name of Yangomai or Zuzims, who would thus have derived their name from Hammurabi, who has been identified with Joseph (1 Chronicles vii. 29).

The other son Ephraim would have been the ancestor of the royal branch who lived in Hammath, part of Burmah, and were generally hostile to Judah, thus Mertitis the Princess or Priestess of Beersheba seems to have succeeded in getting her clan into power at the end of King David's reign, and the influence this great lady exercised through three reigns must have been the reward for the aid she had rendered to her clan.

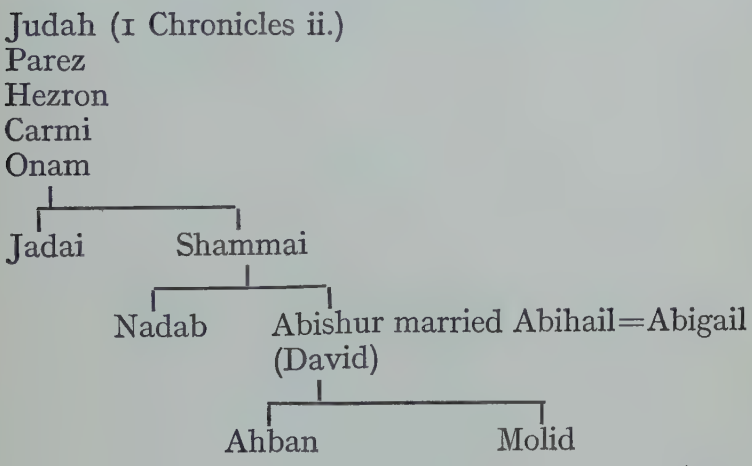
In 1 Kings iv. Solomon is recorded to have been king over all Israel, and was the supreme head over many kings, a king of kings, with eleven great feudal vassals and one officer at Geber, that is at Rangoon. The Burmese term for a commissioner is *yoon*, so perhaps Yangoon, the native name of Rangoon, may have been derived really from this great commissioner of King Solomon, although the name of Rangoon is believed to signify the Great Monastery.

The ninth king of Babylon was Ammi Sitana I am Eatana, and one inscription of his, which has been recovered, describes him as Lord of Heaven and

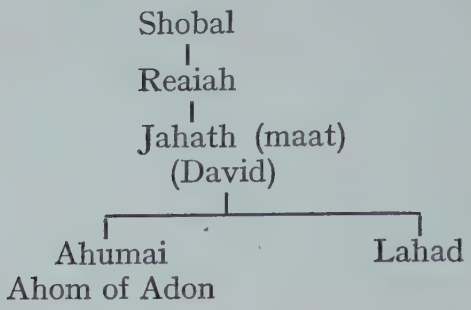
Earth, King of Padan and Alvan, King of the vast land of Martu, that is of a wider-spreading Bengal, the regions of Dor of the Old Testament. He frequently used the title of *Khnum Khuf*, which may be translated The Hub of the Law, or The Enforcer of the Law, a title still in use among Eastern monarchs. This title is very similar to the name of Nimrod, while Eatana or Sitana and Kufu seem to have been adopted from names of the third king.

Kafra appears again to have been a son-in-law, but not a son of his predecessor, and it is from his name that was derived probably that of Ephraim and also that of Ziff in the Persian list. The traditions of the Persians record with bitterness their wars with Afrasiah the lord of Turan, the land of the Rock against their own land Iran, and Darius hated the Drug.

### Genealogy of David



1 CHRONICLES IV. 2




From the traditions of many lands that have been handed down to the present day it appears that all these ancient kings met with a violent end, in fact that like the champions of the Wood of Nemi they only reigned until another champion arose, who was able to defeat and kill them, and so occupy their thrones.

Humpti Dumpti sat on a wall,
Humpti Dumpti had a great fall,
All the king's horses and all the king's men
Could not put Humpti Dumpti on the wall again.

THE END

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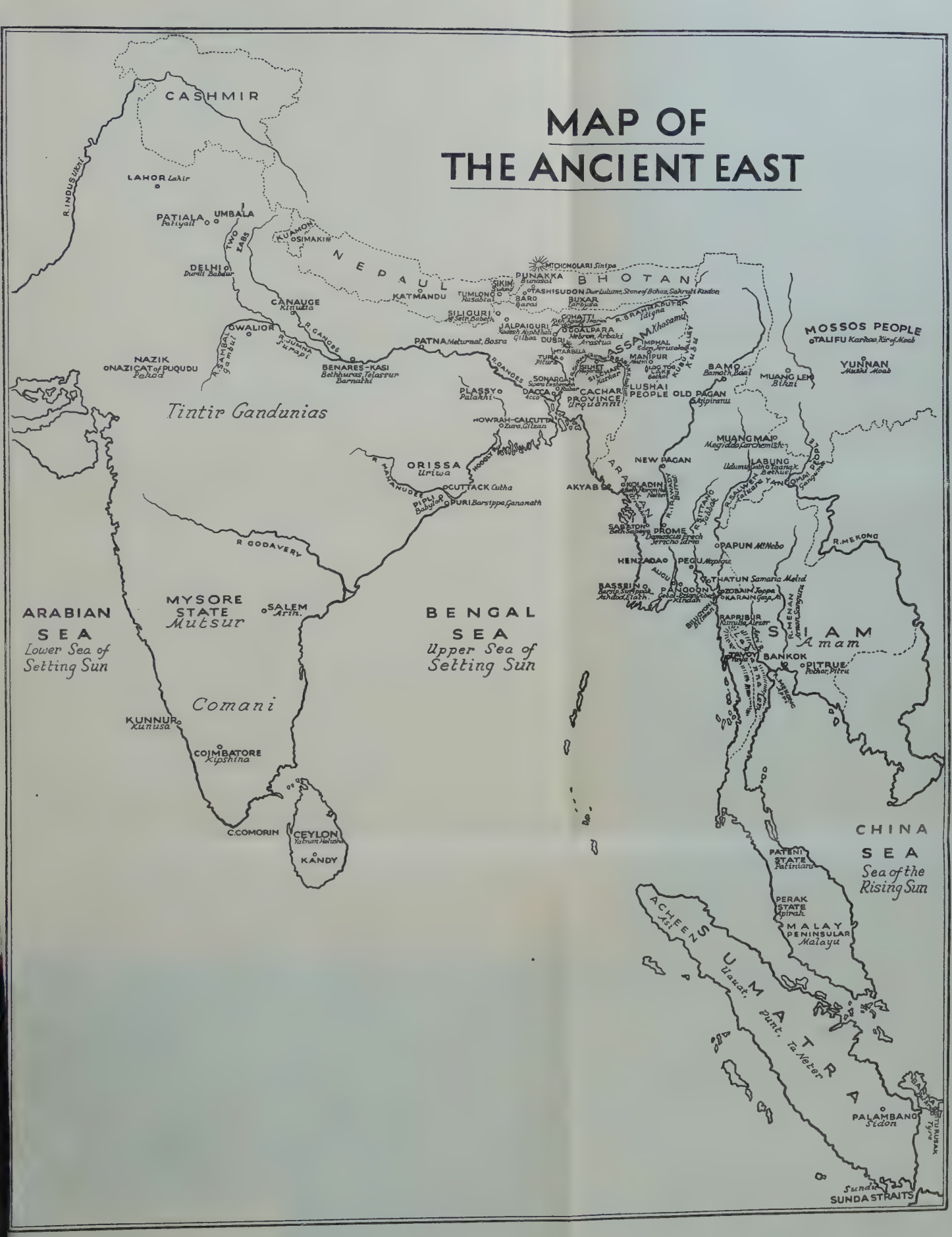
MAP OF
THE ANCIENT EAST
CASHMIR
LAHOR Lahir
R. INDUS Hiddekel
PATIALA Patiyali
UMBALA
TWO LABS
KUAMON
OSIMAKI
NEPAUL
DELHI Dirrih Babilur
KATMANDU
PUNAKKA
SIKIM
TUMLONG Hasabrat
BARO Barai
BUXAR Tarbasa
TASHISUDON Dur Lulume, Stone of Bohan, Sakruti Kudon
BHOTAN
CANAUGE Kittuha
SILIGURI Ai Seir Bobeth
JALPAIGURI
COHATTI
R. BRAHMAPUTRA Jaigna
ASSAM Khasamu
GOALPARA
DUBRI
IMPHAL
MOSSOS PEOPLE
TALIFU Kartaa, Kir of Moab
YUNNAN Mushi Moab
GWALIOR
R. JUMNA Simapi
R. GANGES
NAZIK
NAZICAT of PUQUDU Pekod
PATNA Maturnai, Bosra
BENARES-KASI Bethhuras, Telassar Barnakni
MANIPUR
BAMO Bamoth Baal
MUANG LEM Bikai
LUSHAI PEOPLE
OLD PAGAN Arpinanu
Tintir Gandunias
PLASSY Palakhi
DACCA
CACHAR PROVINCE Urquanni
HOWRAH-CALCUTTA Ziara, Ai Zeal
MUANG MAO Magrida, Carchemish
NEW PAGAN
LABUNG Udumu, Kadho Yaanak, Bethuel
ORISSA Uriwa
CUTTACK Cutha
PIPLI Babylon
PURI Barsippa, Gananath
AKYAB
SARSTON
PROME Damascus, Pirach, Jericho, Idrieh
PAPUN Mt Nebo
R. MEKONG
HENZADA
PEGU Mapigna
THATUN Samaria, Melid
BASSEIN
RANGOON
KARAN Gesa, A
R. GODAVERY
ARABIAN SEA
Lower Sea of Setting Sun
MYSORE STATE Mutsur
SALEM Arin.
BENGAL SEA
Upper Sea of Setting Sun
RAPRIBUR Kumidu, Ataroth
SIAM Amam
BANKOK
PITRUE Pethor, Mitru
Comani
KUNNUR Kunusa
COIMBATORE Kipshina
C. COMORIN
CEYLON Yatnan, Helusha
KANDY
CHINA SEA
Sea of the Rising Sun
PATENI STATE Patmians
PERAK STATE Apirak
MALAY PENINSULAR Malayu
ACHEEN Ast
SUMATRA Uauat, punt, Ta Neter
PALAMBANG Sidon
Sunda
SUNDA STRAITS